



MAHOMET.

The Impostor.



MAHOMET.

The Impostor.

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THE
L I F E
OF
MAHOMET:

TOGETHER WITH

The ALCORAN at large;

Translated out of *Arabick* into *French*,
by the Sieur DE RYER, Lord of
Malezair, and Resident for the *French*
King at *Alexandria*:

Now faithfully English'd.

V O L. IV.

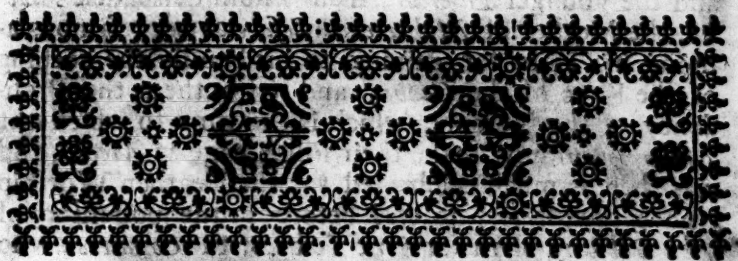


L O N D O N,

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T H E
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M A H O M E T.

M A H O M E T, or, according to the true Pronunciation of the word, *Mohammed*, was born at *Mecca* in *Arabia Felix*, in the Month of *May*, in the Year of our Lord 571. *Justin* the Second being then Emperor of *Constantinople*, and *Chosroes* the First King of *Persia*. He was of the Tribe of the *Korashites*, the noblest in all that Country, and was descended in a direct Line of Primogeniture from *Pher Korash*, the Founder of it, from whom they derive his Pedegree thus: *Galeb* was the Son of *Pher Korash*; the Son of *Galeb* was *Lawa*; the Son of *Lawa*, *Coab*; the Son of *Coab*, *Morrah*, whose younger Brother was *Ada*; from whom descended *Omar*, afterwards *Caliph*: the Sons of *Morrah* were *Chelab*, *Tayem*, and *Tokdah*; from *Tayem* *Abu-Beker* and *Telba*, and from *Tokdah*, *Chalid Ebn Walid*, had their Descent: *Chelab* was the first that gave the Months of the Year those Names, by which the *Arabs* have ever since call'd

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them even unto this day. His eldest Son was *Cosa*, and the younger *Zakrah*; from whom descended *Amena*, the Mother of *Mahomet*: *Cosa* was very famous among his Tribe for gaining, to his Family the keeping of the Keys of the *Caaba*, and with them the Presidency of the Temple, which is the same to which the *Mahometans* now make their Pilgrimage at *Mecca*, and was then as much celebrated for the Heathen Worship among the *Arabs*; it was before in the possession of *Abu-Gabshan*, of the antient Tribe of the *Cozaites*, who being a weak and silly Man, *Cosa* circumvented him in a drunken Humour, and bought of him the Keys of the Temple, and with them the Presidency of it, for a Bottle of Wine: but afterwards endeavouring to recover this high Dignity by Arms, *Cosa* proved too powerful for him, and expelled all the *Cozaites* out of the City of *Mecca*, of which he and his Descendants, in a right Line down to *Mahomet*, had the chief Government and Presidency of the Temple.

The eldest Son of *Cosa* was *Abd Menaph*, and the younger *Abdol Uzza*, whose Posterity were *Zobair* and *Cadigha*, the Wife of *Mahomet*. The eldest Son of *Abd Menaph* was *Hassem*, and the younger *Abdshem*, whose Son was *Ommia*, from whom came the *Ommiade*, who for so many Descents govern'd the *Saracen* Empire. *Hassem* was a Person of great Note in his time thro all *Arabia*, and from him the Kindred of *Mahomet* are call'd *Hassemites*; and he who governs at *Mecca* and *Medina*, who must always be of the Race of *Mahomet*, is call'd in their Language *Al Emam'o'l Hassem*, that is, the Prince of the *Hassemites*, even to this day. The Son of *Hassem* was *Abdol Metallab*, who lived to the Age of a hundred and ten, and was the Father of thirteen Sons, the eldest of whom was *Abdollah*, who marrying *Amena*, the Daughter of *Wahab*, was by her the Father of *Mahomet*; by which it appears, that he was so far from being of mean and vile Parentage, that he was of the noblest Tribe of all *Arabia*, and the Family he was born of, the most considerable of that Tribe, which for several Descents had bore the chief Rule over it.

However in the beginning of his Life he was in a very poor and despicable Condition; for his Father dying before he was two Years old, while his Grandfather

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father *Abdol Motallab* was living, all the Power and Wealth of his Family came to his Uncles, especially to *Abu-Taleb*, who bore the chief Sway in *Mecca* as long as he lived, which was to a very great Age. There was a Custom among the old *Numidians*, not to advance the Son, if a Minor, and incapable of governing, to the Throne; but the Uncle, or some one of the Family, who was at Maturity: something of the same nature was practised amongst the antient *Irish*, by virtue of that which they call'd the *Brehon Law*, or Law of *Tanistry*; and it seems the *Arabs* used the same Method in respect to their Government here, and the Presidency of the Temple of *Mecca*; otherwise *Mahomet* would immediately have succeeded his Grandfather both in his Fortune and the Magistracy. His Mother dying when he was but eight Years old, his Grandfather, who lived about a Year longer, committed him to the Care of his Uncle *Abu-Taleb*, who bred him up to Merchandizing, which the greatest People at *Mecca* follow'd; and as soon as he was of fit Age, he was sent with his Camels into *Syria*: and the *Mahometans* tell us, that at *Bostra*, a City on the Confines of that Country, he was seen vending his Goods, by *Batira*, a learned Monk, who taking him by the Hand, foretold of him all those great things which afterwards came to pass. But the truth is, *Mahomet* came not acquainted with this *Batira* till many Years after, when he traded for *Cadigba* in these parts: He was five and twenty Years of Age when he came into her Service; and having traded for her at *Damascus* and other places about three Years, he managed so well, and insinuated so much into her Favour, that she marry'd him, she being then forty Years old; by which being render'd in Wealth equal to the best Men in *Mecca*, his ambitious Mind began to entertain thoughts of possessing himself of the Sovereignty of it; and being a very subtle and crafty Man, after he had maturely weigh'd all Ways and Means whereby he might accomplish it, he concluded none so likely as the framing of that Imposture, which he afterwards vended with so much Mischief to the World.

The Course of Trade which he had drove having made him well acquainted with Christians and Jews, and observing with what Eagerness as well they as the

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several Sects into which the Christians of the East were then miserably divided, did engage against each other; he thence concluded nothing would be more likely to gain a principal Party to him, than to invent a new Religion: But that he might not immediately commence a Preacher against that Idolatry which he had hitherto practised, and from his present Course of Life, which was very licentious and wicked, take upon him a Character so unsuitable to it, as that of a Prophet, without some previous Change; he in the 38th Year of his Age affecting an eremetical Life, used every morning to withdraw into a solitary Cave near *Mecca*, call'd the Cave of *Hira*, and there continu'd all day, exercising himself, as he pretended, in Prayer, Fasting, and holy Meditations. On his Return home at night, he used to tell his Wife *Cadigba* of the Visions he had seen, and the strange Voices he had heard in his Retirement; and then feigning a Converse with the Angel *Gabriel*, she shew'd her self slow to believe all these things, till consulting a fugitive Monk that was in the House, he persuaded her that her Husband was really call'd to that Prophetick Office he pretended to.

Having for two Years together constantly practised a retired and austere Life, he in the 40th Year of his Age began to take upon him the Stile of the *Apostle of God*, but for four Years did it only in private, among such as he had most Confidence in: his first Profelyte was *Cadigba*, his second *Zaid Ebn Hareft*, his Servant, and the third his Cousin *Ali*, who used to stile himself the first of Believers. He tempted *Zaid*, by promising him his Freedom, which he gave him accordingly; and hence it has become a Law amongst the *Mahometans* ever since to make their Slaves free, whenever they turn to their Religion. His fourth Disciple was *Abu-Beker*, who being one of the richest Men of *Mecca*, and a Person of great Wisdom and Experience, brought with him no small Reputation to his Cause; and his Example was soon follow'd by five others, who were *Othman Ebn Affan*, *Zobair Ebn'o'l Awan*, *Zaad Ebu Abn Waccas*, *Abdorrhaman Ebn Awf*, and *Abu Obeida Ebn'o'l Jerah*; who were afterwards the principal Commanders of his Armies, and the chief Instruments by which he establish'd both his Empire

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and Imposture in those parts of the World. He began openly, in the 44th Year of his Age, publickly to declare himself a Prophet, sent by God to reduce the People from the Error of Paganism, and to teach them the true Religion : His first Doctrine was, that there was but one God, and that he only was to be worshipped, and that all Idols were to be taken away, and their Worship utterly abolish'd ; and that those who said God had Sons or Daughters, or that there were any other Gods associated with him, were impious, and ought to be abhorred : by which Doctrine he struck both at that of the Trinity among the Christians, and the idolatrous Practice of the *Arabs*, who worshipped *Allat*, *Menah*, and *Al Uzza*, Female Deities, which they held to be the Daughters of God, whose Idols and Temples he afterwards every where destroy'd.

He did not pretend to deliver any new Religion to them, but to revive the old one, which God gave first unto *Adam* ; and when lost in the Corruption of the old World, restored it again by Revelation to *Abraham*, who taught it his Son *Ismael* their Ancestor, and then he, when he settled first in *Arabia*, instructed Men in the same ; but their Posterity degenerating into Idolatry, God sent him now to destroy it, and restore the Religion of *Ismael*. He allow'd both of the Old and New Testament, and that *Moses* and *Christ* were Prophets sent from God ; but that the Jews and Christians had corrupted these Holy Writings, and that he was sent to purge them from those Corruptions, and to restore the Law of God to that Purity in which it was first deliver'd : and therefore most of those Passages he takes out of the Old and New Testaments, are related, otherwise than they are, by him in his Alcoran.

He pretended to receive all his Revelations from the Angel *Gabriel*, and that he was sent from God on purpose to deliver them to him ; and whereas he was subject to the Falling-sickness, whenever the Fit was upon him, he pretended it to be a Trance, and that then the Angel was come from God with new Revelations to him, the Splendor of whose Appearance he being not able to bear, threw him into those Trances, in which the Angel convers'd with him, and deliver'd

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to him those Messages from God, which he was sent to reveal to him.

He put his pretended Revelations into several Chapters, the Collection of which made up his Alcoran, which is the Bible of the *Mahometans*: He taught them that the Original of this Book was in Heaven, and that the Angel *Gabriel* brought him the Copy, Chapter by Chapter; part of these he publish'd at *Mecca* before his Flight from thence, and the other at *Medina*. When he had forged a new Chapter, which he intended to publish, he first dictated it to his Secretary, and then deliver'd the Writing to be read to his Followers, till they had learnt it by heart; and then the Paper was return'd and laid up in that which he call'd the *Chest of his Apostleship*, which he left in the keeping of *Haphsa*, one of his Wives, and out of it after his Death was the Alcoran compil'd. The Collection was first made by *Abu-Beker*, his next Successor, partly out of these Papers, and partly out of the Memory of those who had learnt them by heart; for several of those Papers being lost, and others so defaced as not to be read, he was forced to take in the Assistance of those who pretended to remember what the Impostor had taught them. When the Work was compleated, he caused the Original to be laid up in the same Chest, still left in the Custody of *Haphsa*, and then deliver'd out Copies of it among his Followers. The Book had not been long publish'd, but so many various Readings got into the Copies, and so many Absurdities were discover'd in the Work it self, that when *Othman* came to be Caliph, he call'd it in to be lick'd into better shape, and to have it corrected, as he said, by the Original in the hands of *Haphsa*; but he caus'd them all to be burnt, and then publish'd that Alcoran a-new modelled by him, which we now have; of which having order'd four Copies, he deposited the first at *Mecca*, the second at *Medina*, the third he sent into *Chaldea*, and the fourth to *Syria*: The three first were in some time all lost, but the last of them several Ages after was said to be preserv'd at *Damascus* in a Mosque there. This was done in the 32d Year of the *Hegira*, Anno 652. twenty one Years after the Impostor's Death: after which the Book underwent no Correction.

But

BUT to return from this Digression to *Mahomet*; when he first appear'd publickly as a Prophet, the People laugh'd at the Ridiculousness of his Pretence, calling him Sorcerer, Magician, Lyar, Impostor, &c. so that for the first Year he got nothing of them but Scorn and Contempt: However, he proceeded in his Design, which he managed with great Art, for he was a Man of a ready Wit, and very acceptable Address. He bore all Affronts without seeming to resent them, and apply'd himself to all sorts of People, without contemning the meanest, and was very courteous both in giving and receiving Visits: The Great ones he soothed with flattering Praises, and the Poor he relieved with Gifts and Alms; and he carry'd it towards all Men with that insinuating Art, in which he exceeded all Men living, that at length he surmounted all the Difficulties which so daring an Impostor, in the first venting of it, must necessarily be liable to; and several other new Profelytes came into him, among whom was *Omar Ebnal Chatab*, who was one of his Successors, and then a considerable Man in *Mecca*: His Example was follow'd by divers others; so that in the fifth Year of his pretended Mission, he had increased his Followers to the number of nine and thirty.

This Progress began to alarm those who were addicted to the Idolatry of their Forefathers, and stood up to oppose him as an Enemy to their Gods; but others, who penetrated further into his Designs, thought it time to put a stop to it for the sake of the Government, which it manifestly tended to undermine, for the Establishment of Tyranny over them; and therefore they combin'd together to cut him off with the Sword: but his Uncle *Abu-Taleb* getting notice of it, defeated their Design, and by his Power, being chief of the Tribe, preserv'd him from all the other Attempts that were afterwards form'd against him; tho he himself ever persisted in the Paganism of his Ancestors: wherefore he went on boldly to preach to the People in all publick Places of the City where they us'd to assemble, and publish'd to them more Chapters of the Alcoran, in the order, as he pretended, they were brought to him by the Angel *Gabriel*; the principal Subject of which was to press upon them some moral Duties, the Belief of the Unity of God, and the

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the Dignity of his own Apostleship; in which indeed, besides some *Heathen* and *Jewish* Rites he retain'd, consisted the whole of his new-forged Religion.

The main Arguments he used to delude Men into his Imposture, were his Promises and his Threats, as being those that work easiest on the Affections of the Vulgar: His Promises were chiefly of Paradise, which he so artfully fram'd to the Gust of the *Arabians*, as to make it wholly to consist in those Pleasures, which they took most delight in; for they were situated within the Torrid Zone, and thro the Nature of the Climate, as well as the excessive Corruption of their Manners, exceedingly given to the Love of Women: and the scorching Heat and Siccity of the Country, making Rivers of Water, cooling Drink, shaded Gardens, and pleasant Fruits, most refreshing and delightful to them; they were for this reason inclin'd to place their highest Felicity in things of this nature; and therefore to correspond with the height of their carnal Desires, he made the Joys of Heaven, which he propos'd for a Reward to all those that should believe his Doctrine and Mission, to consist totally in these Particulars: for he tells them in many places of his Alcoran, that they shall enter into pleasant Gardens, where many Rivers flow, and many curious Fountains continually send forth most pleasant Streams; near which they shall repose themselves on most delicate Beds, adorn'd with Gold and precious Stones, and the Shadow of the Trees of Paradise, which shall continually yield them all manner of delicious Fruits: and that there they shall enjoy most beautiful Women, pure and clean, having black Eyes, and Countenances always fresh and white as polish'd Pearls, who shall not cast an eye on any other but themselves; with whom they shall enjoy the continual Pleasures of Love, and solace themselves in their Company with amorous Delights to all Eternity, drinking with them most delicious Liquors, and most savory and pleasant Wines, without being ever intoxicated or over-charged by them; which shall be administred to them by beautiful Boys, who shall be continually running round their Beds to serve them up to them in Cups of Gold, and Glasses fixed on Diamonds.

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And as he fram'd his Promises of Reward in the Life to come, as might best suit with the sensual Desires and Appetites of his Auditors; so on the contrary, he describ'd the Torments of Hell, which he threatned to all that would not believe in him, as consisting of such as would appear to them the most afflicting and grievous to be borne: as that they should drink nothing but boiling and stinking Water, or breathe any thing but exceeding hot Winds (things most terrible in *Arabia*) that they should dwell for ever in continual Fire excessively burning, and be surrounded with a black, hot, and salt Smoke, as with a Coverlid; that they should eat nothing but Briars and Thorns, and the Fruits of the Tree *Zacon*, which should be in their Bellies like burning Pitch. The Impostor was very sedulous in proposing these Threats and Promises, and made them on all occasions ring in the Peoples Ears, whereby he failed not of his end to allure some, and affrighten others into the Snare he laid for them; and that he might be wanting in nothing that might operate upon their Fears, he terrify'd them with the Threats of most grievous Punishments in this Life, as well as in the future State, if they hearkned not unto his Voice: and therefore he frequently laid before them the terrible Destructions that had fallen upon the Heads of those who would not be instructed by the Prophets that were sent before him; how the old World, being not reform'd at the preaching of *Noah*, was deluged; how *Sodom* was consum'd by Fire from Heaven, because the People hearkned not to *Lot*, who was sent unto them; how the *Egyptians* were plagued for despising *Moses*; and how *Ad* and *Hamed*, two antient Tribes of the *Arabs*, were for the same reason totally extirpated.

Those who believ'd not in him, call'd him, on the account of his idle Stories of these two Tribes, a *Teller of old Fables*; nevertheless they wrought so powerfully on the Fears of others, that he still went on to increase his Party, to which two of his Uncles, *Hamza* and *Al Abbas*, at length join'd themselves: but the rest of them did not approve of his pretended Mission, and tho' *Abu-Taleb* still continued to befriend him, because of the Affection he had for him, the other nine had none of the same Regard, but joining with his

Enemies,

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Enemies, opposed him all they could, as a Man that under the false Mask he had put on, carry'd on dangerous Designs to the prejudice of his Country.

What gravel'd him most of all, was, that his Opponents insisted upon a Miracle from him; saying, that *Moses*, and *Jesus*, and the rest of the Prophets, according to their Doctrines, worked Miracles to prove their Mission from God; and therefore if thou art a Prophet, and greater than any that were sent before thee, as thou boastest thy self to be, do thou work the like Miracles to manifest it unto us; do thou make the Dead to rise, the Dumb to speak, and the Deaf to hear; or else do thou cause Fountains to spring out of the Earth, and make this Place a Garden adorn'd with Vines and Palm-Trees, and water'd with Rivers, running thro' it in divers Channels: or else let us see come down from Heaven some of those Punishments thou dost threaten us with; or do thou make a House of Gold, adorn'd with Jewels and costly Furniture; or let us see the Book thou wouldst have us believe to come from Heaven, descend down to us from thence legible to our Eyes; or the Angel, which thou sayst brings it to thee; and then we will believe in thy Word. He endeavour'd to evade these Objections and Demands by several Arguments; he told them one while he was only a Man, sent to preach the Rewards of Paradise, and the Punishments of Hell to them; at another time, that their Predecessors condemn'd the Miracles of *Salem* and the other Prophets; and it was for that reason that God would work no more among them: and a while after, that those whom God had ordain'd to believe, should believe without Miracles; and that those whom he had not ordain'd to believe, should not be convinc'd, tho' all those Miracles should be wrought in their sight, which they insisted upon; and that therefore they were totally needless.

But this sort of Answer being not satisfactory, as implying a plain Confession, that he wanted that Power of Miracles, which all other Prophets had to prove their Mission; several of his Followers now left him, of which he highly complains in his Alcoran: and therefore finding this would not do, when he went to *Medina*, which shall be related by and by, he took up the Sword, and getting an Army to back his Cause,

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he began quite to alter his Note; for his Doctrine then was, that God had sent *Moses* and *Jesus* with Miracles, and yet Men would not be obedient to their Word, and therefore he had now sent him, in the last place, without Miracles, to force them by the Power of the Sword to do his Will: and accordingly he forbad his Disciples to enter into any further Disputes about his Religion, but instead of that he commanded them to fight for it, and destroy all those who should contradict his Law, promising great Rewards in the Life to come to such as should take up the Sword in this Cause, and the Crown of Martyrdom to all those who should die fighting for it. And upon this Head some of the *Mahometan* Doctors argue with great Subtilty, and say, the Prophets of God are of divers sorts, according to the different Attributes of his Divine Nature, which they are sent to shew forth; that *Jesus Christ* was sent to manifest the Righteousness, the Power, and Knowledge of God; that he shew'd forth the Righteousness of God in being impeccable; his Knowledge, in that he knew the Secrets of Mens Hearts, and foretold things to come; and his Power, in doing those miraculous Works, which none else but God could do: that *Solomon* was sent to manifest the Wisdom, the Glory, and Majesty of God, and *Moses* his Providence and his Clemency; none of which carrying with them a Power to force Men to believe, Miracles were necessary, in their Missions to induce them thereunto. But *Mahomet* was a Prophet sent principally to shew forth the Fortitude of God by the Power of the Sword; which being of it self alone sufficient to compel all Men into the Faith, without any other Power accompanying it, for this reason (say they) *Mahomet* wrought no Miracles, because he had no need of them, the Power of the Sword, with which he was sent, of it self alone sufficiently enabling him to accomplish his Mission, for forcing Men to believe therein. And from hence it became the universal Doctrine of the *Mahometans*, that their Religion is to be propagated by the Sword, and that all of them were bound to fight for it: and for this reason it has been a Custom among them, for their Preachers, while they deliver their Sermons, to have a drawn Sword placed by them, to denote thereby, that the Doctrine which they

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they teach them, was with the Sword to be defended and propagated by them.

However, we are not to deny but that there are several Miracles reckon'd up, which *Mahomet* is said to have wrought; as that he cleft the Moon in two; that Trees went forth to meet him; that Water flow'd from between his Fingers; that the Stones saluted him; that he fed a great Company with a little Food; that a Beam groan'd at him; that a Camel complain'd to him; that a Shoulder of Mutton told him of its being poison'd; and several others: but those who relate them are only such as are reckon'd among their fabulous and legendary Writers. Their learned Doctors renounce them all, as does *Mahomet* himself, who in several places of his Alcoran owns that he wrought no Miracles: but when they are pressed, how they can prove his Mission without Miracles, their Answer is, That instead of all Miracles is the Alcoran; for that *Mahomet*, who was an illiterate Person, that could neither read nor write, or that any Man else by human Wisdom alone should be able to compose a Book so excellent in Eloquence, and so excellent in Doctrine, as they will have that to be, is what they will not admit to be possible: and therefore they alledge the Excellency of the Book for the Truth of all that is contain'd in it, and insist upon that as a Proof equivalent to all the Miracles wrought by all the Prophets that preceded him, to manifest that it came from God. The Impostor himself insists often upon this in his Alcoran, challenging in several places of it all Men and Devils, by their united Skill, to compose another Book equal to that in Eloquence and Instruction; nay, any one Chapter that can be compar'd in Excellency with the meanest Chapter therein: which they taking for granted that both together cannot do, will have this to be a most clear Manifestation beyond contradiction, that this Book could come from none other but God himself, and that *Mahomet*, from whom they receiv'd it, was his Messenger to bring it unto them.

The learned Dean *Prideaux* allows, that the Alcoran, bating the Folly, Confusion, and Incoherence of the Matter contain'd therein, is, as to the Stile and Language, the Standard of the *Arabick* Tongue; and as to *Mahomet*, that he was in reality what they say,

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an illiterate *Barbarian*, that could neither write nor read: But this was not so much a Defect in him, as in the Tribe of which he was, with whom it was the Custom, as to all manner of Literature, to continue in the same Ignorance with which they came into the World, unto their Lives end. And therefore when *Mahomet* first set up for a Prophet, there was not one Man in *Mecca* that could either write or read, save only *Waraka*, a Kinsman of *Cadigba's*, who had first turn'd to the Jewish, and afterwards to the Christian Religion, and had learnt to write *Arabick* in *Hebrew* Letters. And hence it was that the Men of *Mecca* were call'd the *Illiterate*, in opposition to those of *Medina*, who being partly Jews, and partly Christians, were able both to write and read, and for that reason they were call'd the *People of the Book*; and from them several of *Mahomet's* Followers, after he came to *Medina*, learnt also to read and write, which some of them had begun to do before of *Bashar* the *Cendian*; who having sojourn'd at *Anbar*, a City of *Chaldea*, near the *Euphrates*, there learnt the Art: from whence going to *Mecca*, and marrying the Sister of *Abu-Sophian*, he settled there, and from him the Men of *Mecca* are said to have first receiv'd the Art of Letters. Among the Followers of *Mahomet*, *Othman* was the best Proficient therein, which advanc'd him afterwards, to be Secretary to the Impostor. They were oblig'd at first, for want of Paper, in a place where there was never any occasion for it before, to make use of the Spade-Bones of Shoulders of Mutton, and of Shoulders of Camels, to write on; which was a Method antiently made use of by other Tribes of the *Arabs*, who had Letters, but wanted Traffick to accommodate them with more convenient Materials for that end; and therefore their Books of Poems and Matters they took delight to write, were only so many of those Spade-Bones tied together upon a String. This *Bashar* came afterwards to be one of *Mahomet's* Disciples, and follow'd him in his Wars, till poison'd at *Chasibar*.

Now allowing the Alcoran of the *Mahometans* to be writ in so elegant a Style, and the supposed Author thereof to be such a rude and illiterate *Barbarian*; a very proper and necessary Question will arise, Who his

his Assistants were, by whose help this Book was compiled, and the Imposture forged? And there is so much the more reason for this, because the Book itself contains so many Particulars of the Jewish and Christian Religion; which necessarily imply, that those who had a hand therein, were skilled in both, which Mahomet, who was bred an Idolater, and had lived so for the first forty Years of his Life, among a People that were altogether illiterate, cannot be supposed to be; notwithstanding we must allow him to be a Man of great Natural Parts and Subtily. But indeed it is a Question not easily resolv'd, because the nature of the thing requir'd Secrecy. The Mahometan Writers, who believ'd in the Impostor, to be sure will allow nothing of this, and so will be careful to say little of it; while the Christians, on the other hand, who abhor'd the Imposture, are apt to say too much: for it was usual with them, as with all other contending Parties, to catch at every Story which would sur the Religion they oppose, and are apt to believe it right or wrong, if it would serve their purpose this way: and from hence it came to pass, that we have so many fabulous and ridiculous Accounts, both of Mahomet and his Imposture, so current amongst us, which serve only to expose us to the Ridicule of the Mahometans, when told among them. Again, the Scene of this Imposture being at least six hundred Miles within the Country of Arabia, amidst those barbarous Nations, who all too readily embrac'd it, and would not afterwards as much as permit any of another Religion to live among them, it could not at this distance be so well inquired into by those who were most interest'd to discover the Fruits of it, and therefore an exact account of it cannot be reasonably expected; however, we shall give all the Satisfaction that can be met with from any credible Author that has oblig'd the World with an Account of it. That Mahomet compos'd his Alcoran by the Assistance of others, was a thing well known at Mecca, when he first broach'd his Imposture there, and his Opposers often flung it in his teeth; of which he himself complains more than once in his Alcoran, particularly in the 25th Chapter he has these words, "They say, that the Alcoran is nothing but a Lye of thy own Invention, and others have been assisting

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“ to thee again.” Upon which the Commentators say, the Persons here meant were the Servants of a certain Sword-smith at *Mecca*, who were Christians, with whom *Mahomet* was wont to converse, that he might have the better Information from them about the Old and New Testament. And hence it is that *Bellonius* acquaints us, that *Mahomet* found two Christians at *Mecca*, who had with them Copies of the Old and New Testament, and that he was much assisted by them in composing his Alcoran: but this is too open a Work for so secret a Design.

Again, his Upbraiders did not mean those with whom *Mahomet* publicly conversed, but his private Confederates, whom he secretly made use of at home in the framing of the whole Imposture; and these words in the Alcoran particularly point at one of those: “ I know they will say, that a Man hath taught him the Alcoran, but he whom they presume to have taught him, is a *Persian* by Nation, and speaks the *Persian* Language; but the Alcoran is in the *Arabick* Tongue, full of Instruction and Eloquence.” Now who this *Persian* was, Fryar *Richard*, in his Confutation of the *Mahometan* Religion, helps us to understand; for he tells us in his 13th Chapter, that *Mahomet*, being an illiterate Person, had for his Helper in forging his Imposture, among others, one *Abdia Ben Salon*, a *Persian Jew*, whose Name he afterwards changed, to make it suit with the *Arabick* Dialect, into *Abdollah Ebn Salem*; and *Cantacuzenas* and Cardinal *Cusa* say the same thing: and most of those who write of this Imposture, mention him as the chief Architect made use of by *Mahomet* in framing it. The same Fryar *Richard*, in the 6th Chapter of the same Tract, tells us, he was the *Persian* pointed at in this Passage of the Alcoran; and he is the same *Persian* whom *Elmacin* calls *Salman the Persian*, who by his Skill in drawing an Intrenchment at that call'd the *Battel of the Ditch*, saved *Mahomet* and all his Army; for he was a very crafty Fellow, and so well versed in all the Learning of the *Jews*, that he had commenc'd *Rabbi* amongst them: and from him *Mahomet* seems to have receiv'd whatsoever of the Rites and Customs of the *Jews* he has ingrafted into his new Religion; for Judaism making a considerable part of it, and many of the Particulars

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being drawn from the abstruser Parts of the *Talmudic* Learning, this unavoidably shews so able an Helper to have been in the whole Project: And this Matter is further cleared by what *John Andreas*, an *Alfacki*, or a Doctor of the *Mahometan* Law, who turn'd Christian, says of him.

This Author informs us, from authentick Testimonies of the *Arabian* Writers, with which he was thoroughly acquainted, that *Abdollah Ebn Salem*, whom he, or rather his Interpreter, corruptly calls *Abdala Salem*, was for ten Years together the Person by whose hand all the pretended Revelations of the Impostor were first writ; and therefore he was undoubtedly a main Contriver in the forging of them. There is extant, at the end of the *Latin* Alcoran publish'd by *Bibliander*, a Treatise translated out of *Arabick* into *Latin*, by *Herman Desmata*, which by way of Dialogue between *Mahomet* and this *Abdollah*, lays before us a great many of the Fooleries of the *Mahometan* Religion: which Tract helps us to correct the Name, which is in *Fryar Richard's* Tract very corruptly writ, as being only a Translation at the third hand, from the *Greek* Copy of *Demetrius Cydonius*, for the use of the Emperor *Cantacuzenus*, from the original *Latin*, which is now lost.

Mahomet, besides this Jew, had a Christian Monk for his Assistant; and it plainly appears he had such an one, by the many Particulars in his Alcoran relating to the Christian Religion. There are several Authors speak of him, without giving him any other Name than that of a *Nestorian* Monk; but the Author of the Disputation against a *Mahometan*, which is epitomized in the *Historicum Speculum* of *Vincentius Belloyacensis*, and from thence printed at the end of *Bibliander's* *Latin* Alcoran, calls him *Sergius*: And hence it is that the Western Writers have so often spoke of him under that Name, tho in the East they know nothing of him by it; for all the Writers there call him *Bahira*; and *Fryar Richard*, who in the Year 1210 went on purpose to *Bagdat*, to search into the Mystery of *Mahometanism*, by reading their Books, and after his Return wrote that judicious Confutation of it above-mention'd, tells us of this *Bahira*, as an Assistant to *Mahomet* in forging his false Religion; so do also

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Cantacuzenus, *Bartholomew Edessenus*, and the other Greek Author of the Confutation of *Mahomet*, publish'd by *le Moyne*; but none of them say a word of *Sergius*: so that it is plain, that *Sergius* and *Bahira* are two different Names for the same Person. He was a *Nestorian* Monk of *Syria*, of whom the *Mahometans* say, he first took notice of *Mahomet*, while a Boy, in the manner already mention'd; but he would have been too old to have acted a part in this Imposture so many Years after.

In short, *Mahomet*, in one of his Journeys into *Syria*, lighting on this *Bahira* either at *Bostrau*, or as some say, at *Jerusalem*, and receiving great Satisfaction from him in many Points he desir'd to be inform'd in, contracted thereupon a particular Friendship with him; and the Monk not long after being excommunicated and expell'd his Monastery, fled to him to *Mecca*, where he became his Assistant in framing his Imposture; and when he had no further occasion for him, he put him to death to secure the Secret: A very just Reward for his Apostacy and Wickedness! If *Sergius* was the Name he was known by in his Monastery, *Bahira* was that which he afterwards assum'd in *Arabia*; by which he has ever since been mention'd in those Parts: the Word signifies a Camel, which after some extraordinary Merit, according to the antient Usage of the *Arabs*, had his Ears slit, and was turn'd out from the rest of the Herd to a free Pasture, to work no more. And 'tis not to be doubted, says *Dr. Prideaux*, but the Monk having told the Tale of his Expulsion from his Monastery so much to his own advantage, that they believ'd at *Mecca* it was drawn upon him by a Conduct, which they reckon'd there meritorious, had from thence the Name given him, as best suiting the Notion they had of his Condition among them.

What other Helpers he had, if any, which is not very likely, on the account of the necessity of keeping the Secret, is not known: there are indeed many other Particulars about the coining of the Forgery, and the manner of the first Propagation of it; as that *Mahomet* taught a Bull to bring him the Alcoran on his Horns in a publick Assembly, as if it had this way been sent to him from God; that he bred up Pigeons to come to his

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Ears, to make them believe the Holy Ghost convers'd with him: but these are idle Stories, without any just Foundation, and would have been easily seen thro' by the *Arabians*, who are naturally of as subtle and acute Parts as any People in the World.

The Party of the Impostor, in the eighth Year of his Mission, beginning to grow formidable at *Mecca*, the City pass'd a Decree, forbidding any more to join themselves to him; but it signify'd nothing, as long as his Uncle *Taleb* was alive: but he dying about two Years after, and the chief Magistracy falling into the hands of *Abu-Sophian* of the House of *Ommiah*, then one of his most violent Opposers, his Enemies now prosecuted him with that Success, that they soon put a stop to the further Progress of his Imposture at *Mecca*; so that he was so far from having any more new Profelytes join'd unto him, that many of his Followers deserted him. Being thus baffled in his Expectations at *Mecca*, and his Uncle *Abbas* having lived most an end at *Tayib*, another Town of *Hagiar*, sixty Miles distant from *Mecca*, to the East, and having a great Interest there, he made a Journey thither, with a design to propagate his Imposture; but not being able in a whole Month to gain one Profelyte, he return'd to *Mecca*.

Now *Cadigha* his Wife being dead, after she had lived two and twenty Years with him, to strengthen himself the more, he took two other Wives; and these were *Ayesha*, the Daughter of *Abu-Beker*, and *Zewda*, the Daughter of *Zama*; and a while after added to them *Haphsa*, the Daughter of *Omar*: whereby making himself Son-in-law to the three principal Men of his Party, by their Alliance the more firmly bound them to his Interests. *Ayesha* was then but six Years old, and therefore he did not bed her till two Years after, when she was full eight; for it is usual in those hot Countries, as it is all over *India*, for Women at that Age to be ripe for Marriage, and also bear Children the Year following.

The *Misra*, or his famous Night-Journey from *Mecca* to *Jerusalem*, and from thence to Heaven, is plac'd in the 12th Year of his pretended Mission: for being not able to silence the Clamours of the People for Miracles to prove his Mission, he invented the
Story

Story of his Journey to Heaven; of which, how absurd soever it is, yet being firmly believ'd as a main Article of their Creed by all the Professors of the *Mahometan* Religion, and set down in all the Books of their authentick Traditions, it's proper to give an account in this place, before we proceed any further.

As he lay in his Bed at night, with his best-beloved Wife *Ayesha*, he heard a knocking at his Door, which he open'd, and there found the Angel *Gabriel*, with seventy pair of Wings expanded from his Sides, whiter than Snow, and clearer than Chrystal, and the Beast *Alborak* standing by him, which, they say, is that on which the Prophets used to ride, when they were carry'd from one place to another, for the Execution of the Divine Command. *Mahomet* describes him to be as white as Milk, and of a mix'd Nature, between an Ass and a Mule, and of a Size between both, and of that extraordinary Swiftnes, so as to be as quick as Lightning; from which he had his Name, that being the *Arabick* Word for it. *Gabriel* kindly embracing *Mahomet* at the Door, with a very sweet and pleasant Countenance, saluted him in the Name of God, and said he was sent to bring him to God in Heaven, where he should see strange Mysteries, not lawful to be beheld by any other Mortal, and then bid him get upon the *Alborak*: the Beast would not let him mount him, till he had pray'd for him, and promis'd him a place in Paradise; and then he receiv'd him very quietly, and in the twinkling of an eye, *Gabriel* guiding the Bridle, he carry'd him from *Mecca* to *Jerusalem*, where at the Gate of the Temple, all the Prophets and Saints departed appear'd and saluted him, and from thence attending him into the chief Oratory, where he pray'd twice, they desired him to pray for them, and so departed. Upon which, *Mahomet* with the Angel *Gabriel* going out of the Temple, found there a Ladder of Light ready fixed for them, which they immediately ascended, leaving the *Alborak* there tied to a Rock till their Return.

On their Arrival at the first Heaven, *Gabriel* knock'd at the Door, and having inform'd the Porter who he was, and that he brought *Mahomet*, the Friend of God, with him by his Command, he immediately open'd the Gates, which were of a prodigious Largeness: He tells

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us this first Heaven was all of pure Silver ; that there were Stars hanging from it by Gold Chains, each of the bigness of Mount *Noko*, near *Mecca* in *Arabia* ; that Angels kept Watch and Ward in them for the Guard of Heaven, to keep off the Devils from approaching near it, lest they should over-hear and know what was done there. He met a decrepid old Man at his first Entrance, who was *Adam*, by whom he was immediately embraced, giving God thanks for so great a Son, and then recommended himself to his Prayers: As he entred farther, he saw Multitudes of Angels of all manner of Shapes ; some in that of Men, others like Birds, and some again in that of Beasts of all sorts. Among those of Birds, he saw a Cock as white as Snow, having his Wings all bedeck'd with Pearls and Carbuncles, and of so prodigious a bigness, that his Feet standing upon the first Heaven, his Head reach'd up to the second, which was at the distance of five hundred Years Journey from it, according to the usual Rates of travelling here on Earth ; but others hyperbolizing much higher, tell us, that the Head of this Cock reached up thro all the seven Heavens, as far as the Throne of God. This Cock, the Impostor tells us, is the chief Angel of the Cocks, that he joins with God every Morning in singing a holy Hymn, and that his crowing is then so loud, that all hear him in Heaven and Earth, except Men and Fairies, and then all the other Cocks that are in Heaven and Earth crow also. But when the Day of Judgment draws near, then God shall command him to draw in his Wings, and crow no more, which shall be a sign that that Day is at hand. — The *Mahometans* look upon this Cock to be in that great Favour with God, that it is a common Saying amongst them, that there are three Voices which God always hears ; the first is that of him who is constant in reading the *Alcoran* ; secondly, the Voice of him that early every morning prays for the Pardon of his Sins ; and the third, the Voice of this Cock when he crows, which they say is ever most acceptable to God.

Now all this stuff about the Cock *Abdollah* helped *Mahomet* out of the *Talmudists*, for it's all borrow'd from them, with some small Variation, to make it not entirely the same ; for in the Tract call'd *Bava Bathra*

of the *Babylonish Talmud*, we have a Story of such a prodigious Bird call'd *Ziz*, which standing with his Feet upon the Earth, reaches up with his Head unto the Heavens, and darkning the whole Orb of the Sun with the spreading of his Wings, causes a total Eclipse thereof. This Bird the *Chaldee Paraphrast* on the *Psalms*, says, is a Cock, which he describes of the same Bigness, and tells us that he crows before the Lord; and the *Chaldee Paraphrast* on *Job* also tells us of him, and of his crowing every morning before the Lord, and that God gives him Wisdom for that purpose.

The Impostor is pleased to inform us, that he ascended from this first Heaven into the second, which was at the distance of five hundred Years Journey above it; and this he makes to be the Distance of every one of the seven Heavens each above the other: the Gates being open'd to him here as in the other, he met *Noah* at his Entrance, who rejoicing exceedingly to see him, recommended himself to his Prayers. This Heaven, which he says was all of pure Gold, contain'd twice as many Angels as the former, one of which was of a prodigious Size; for his Feet being placed on the second Heaven, his Head reached to the third: from the second he ascended to the third Heaven, which was made of precious Stones, where at the Entrance he met *Abraham*, who also recommended himself to his Prayers. Here he saw a vast many more Angels than in the former Heaven, and among them another great one of so prodigious a Size, that the Distance between both his Eyes were as much as seventy thousand Days Journey. Here, says the Learned Dean, *Mahomet* was out in his Mathematicks, for the Distance between a Man's Eyes being in proportion to his Height but as one to seventy two, the Height of this Angel, according to this Rule, must have been near fourteen thousand Years Journey; which is four times as much as the Height of all his seven Heavens together: and therefore 'tis impossible such an Angel could ever stand within any one of them. However, he places him here, and tells us in describing him, that he had before him a Table, wherein he was continually writing and blotting out; and asking the Angel *Gabriel* concerning him, he inform'd *Mahomet* that this was the Angel of Death, who continually writes into the Table

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ble he had before him, the Names of all that are to be born, and there computes the Days of their Lives; and as he finds they have compleated the Number assign'd them, again blots them out, and that whoever has his Name thus blotted out by him, immediately dies.

Ascending up into the fourth Heaven, he represents it all made of Emeralds, at the Entrance into which he met *Joseph* the Son of *Jacob*, who recommended himself to his Prayers; and here he saw a vastly greater Number of Angels than in the former, and among them another great Angel, as high as from this fourth to the fifth Heaven, who was continually weeping, making great Lamentation and Mourning: and this, as *Gabriel* told him, was for the Sins of Men, and the Destruction which thereby they brought upon themselves.

In the fifth Heaven, which was made of Adamant, he found *Moses*, who in like manner desired him to pray for him; here also he saw the Number of Angels much increased beyond what he had seen in the former Heavens.

In the sixth Heaven, which was all of Carbuncle, he found *John the Baptist*, who made the same Request to him as the rest had done, in respect to his Prayers; and here also the Number of the Angels was much increased beyond what he had seen in any of the former Heavens.

Having got at last to the seventh Heaven, which was all made of Divine Light, here he found *Jesus Christ*; and 'tis very well worth observing, that now he alters his Stile, for he does not say as of the rest, that *Christ* recommended himself to his Prayers, but that he recommended himself to *Christ*, desiring him to pray for him: whereby he acknowledged him certainly to be the greater Person. And tho' *Mahomet* had carry'd his Imposture to such a height, yet he seems to retain some grains of Modesty in this his extravagant Relation; but perhaps his only Intention herein was to pursue his Usage of flattering the Christians upon all occasions, during the whole Scene of his pretended Mission. Here he says he found a far greater Number of Angels than in all the other Heavens together, and among them one extraordinary Angel, having seventy thousand Heads, and in every Head seventy thousand

Tongues,

Tongues, and every Tongue uttering seventy thousand distinct Voices at the same time, with which he continu'd Day and Night incessantly praising God.

The Angel *Gabriel* having conducted him thus far, told *Mahomet* he was not allow'd to go any further, and therefore directed him to ascend the rest of the way to the Throne of God by himself, which he said he perform'd with great difficulty, passing thro Waters, and Snow, and many other such difficult Passages, till he came where he heard a Voice saying unto him, *Oh Mahomet, salute thy Creator!* From whence ascending higher, he came into a place where he saw a vast Extension of Light, of that exceeding Brightness, that his Eyes could not bear it: and this was the Habitation of the Almighty, where his Throne was placed, on the right side of which, he says, God's Name and his own were writ in these *Arabick* Words, *La ella ellallah Mohammed resul ellah*, i. e. There is no God but God, and *Mahomet* is his Prophet; which is the Creed of the *Mahometans*: which words he also says he found written upon all the Gates of the seven Heavens which he pass'd thro. Being approach'd to the Presence of God, as near as within two Bow-shots, he tells us he saw him sitting on his Throne, with a Covering of seventy thousand Veils before his Face; that on his drawing thus near, he put forth his Hand, and laid it upon him, which was so excessively cold, that it pierced to the very Marrow of his Back, and he could not bear it; that God after this entring into a very familiar Converse with him, revealed unto him a great many hidden Mysteries, made him understand the whole of his Law, and gave him many things in charge concerning his instructing Men in the Knowledge of it; and finally bestow'd on him several Privileges above the rest of Mankind: as that he should be the most perfect of all Creatures; that at the Day of Judgment he should be honour'd and advanc'd above all the rest of Mankind; that he should be the Redeemer of all that believe in him; that he should have the Knowledge of all Languages; and that the Spoils of all he should conquer in War, should belong to him alone.

This done, he return'd and found the Angel *Gabriel* tarrying for him at the place where he had left him; who conducting him back thro all the seven Heavens
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the same way that he had brought him, set him again upon the *Alborak*, which he left tied at *Jerusalem*, and then taking the Bridle in his Hand, brought him back to *Mecca* in the same manner as he had conducted him from thence : and all this within the space of the tenth part of one Night.

When he came next Morning to relate this extravagant Fiction to the People, they receiv'd it, as it really deserv'd, with a general Hoot ; some laughed at the Ridiculousness of the Story, and others taking Indignation at it, cry'd out shame on him for telling such an abominable Lye ; and in a way of Reproach bid him ascend to Heaven by Day-light, there immediately in the presence of them all, and they would believe him : and even of his own Disciples, several were so ashamed of the Story, that they quitted his Party, and more would have follow'd their Example, but that *Abu-Beker* came seasonably for him, to put a stop to the Defection, by vouching the Truth of all that *Mahomet* had related, and profess'd his firm Belief of the whole of it : for which reason he had ever after the Title of *Assadick*, that is, *the Just*, because of the extraordinary Merit of his Faith in this Particular. And whoever becomes a *Mahometan*, must have the same Faith also ; only there has been this Question moved among the *Mahometans*, Whether this was only a Vision of the Night, or a real Journey. Those who were willing to salve the Absurdity, were for having it to be the first, and that most of the Particulars of it were to be resolv'd into Figure and Allegory ; but the Majority carry'd it for a real Journey : and being now pinned down to this Sense, there is none among them that dare in the least make a doubt of it.

How ridiculous soever this Story may appear, *Mahomet* had his Design in it, beyond telling barely such a miraculous Adventure of himself to the People. He had hitherto only given them the *Alcoran*, which was his written Law, and had own'd himself no further than barely the Messenger of God to deliver it to them, telling them that it was brought to him by the Angel *Gabriel* ; and that as he receiv'd, so he publish'd it unto them, without offering at any Comment, Explication, or additional Interpretation of his own concerning it. And therefore when gravell'd with any Objection of his

his Adversaries, as he often was, while at *Mecca*, teased and perplexed with some or other of them, his usual Refuge was in this Saying, That the Alcoran was God's Book, and that he only could explain the Meaning of it; and it was Wisdom in him at first not to assume any further. But now finding by his Friend *Abdollah*, that the Jews, besides the written Law dictated by God himself, had also another Law, call'd the Oral Law, given with it, as they pretend, to *Moses* himself while in the Mount, and from him deliver'd to the Elders of the People, and from them down to After-Ages by Oral Tradition: and understanding also that this Law was in as great Authority with the Jews as the other, and that it had its whole Foundation from the Sayings and Dictates they pretended came from *Moses*, and preserv'd by the Memories of those who convers'd with him; he was inclin'd for the future to raise his Authority to the same pitch, and make all his own Sayings and Dictates to pass for Oracles among his Mussulmen. He pretended therefore that this Story of his Journey to Heaven was chiefly intended for this end: for if once he could make his Followers believe he had any Converse with God, as *Moses* had in the Mount, and that he was fully instructed by him in the Knowledge of all Divine Truths, as this Story would have us believe he was; he thought he should thereby lay a solid Foundation to build this Pretence upon, and might by a just Consequence from thence put in his Claim to the whole he aim'd at. The Event shew'd he was not mistaken in his Judgment; for how ridiculous soever this Fable of his Journey to Heaven appear'd at first to be, yet upon the whole he carry'd his Point, and obtain'd all that by the Project, which he propos'd to himself by it; for the whole of it at length went down with those who had swallow'd the rest of the Imposture. From thenceforward all his Sayings came to be esteem'd as Sacred Truths, brought down from Heaven, and all his Followers carefully observ'd every Word that any time dropped from so enlighten'd a Person, as this Story suppos'd him to be, as well as every Action he perform'd, that any way related to his Religion; which after his Decease being all carefully collected from the Memories of such as had convers'd with him, make up those Volumes of Traditions, which

which they call the *Sonnah*. And as among the Jews there are many Books wherein their Oral Law is recited, explain'd, and digested under several Heads and Chapters, by many different Authors among their Rabbies, who have employ'd their Pains and Studies that way; so also there are the like number of Books among the *Mahometans*, concerning their *Sonnah* relating to their Superstition; as also the Constitutions of the Seniors, that is, of the first Caliphs which succeeded him; especially the four first concerning the same, are collected, explain'd, and digested under several Heads or Common Places by the Compilers of them: which Books make up the Sum of their Theology, as well speculative as practical; and indeed the whole of their Religion is contain'd in them, as 'tis now practis'd amongst them.

After *Mahomet* had publish'd this Fiction, and the Revolt of so many of his Disciples as happen'd upon it, his Adversaries grew up so fast in Strength against him, that he could no longer protect his Adherents, as he had hitherto done: but some of them, to the number of about four hundred, having rendred themselves more than ordinary obnoxious to the Government by some indirect Practices against it, were forced to fly from *Mecca* to *Nagash* King of *Ethiopia*; where, by virtue of the Letters which they brought with them from *Mahomet*, they obtain'd Protection, tho the Men of *Mecca* sent two of their principal Citizens after them in an Embassy to that Prince, to require him to give them up. Nay, *Mahomet* and the rest that staid behind, found it very difficult for them to subsist there any longer. But what he lost at *Mecca*, he made up at *Medina*, a City lying at the Northern End of *Hagiaz*, two hundred and seventy Miles distant from *Mecca*; which being partly inhabited by Jews, and partly by heretical Christians, it seems these different Parties not well agreeing, the Factions and Feuds that arose amongst them, drove one of the Parties to *Mahomet*; and in the 13th of his pretended Mission, there came seventy three Men from thence, who embrac'd his Imposture, and swore Fealty to him: upon which he chose twelve of them, whom he retain'd awhile with him at *Mecca*, to instruct them in his new Religion, and then sent them back again to

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Medina,

Medina, to be as his twelve Apostles, to propagate it in that Town: where they labour'd with so much Success, that in a short time they drew over a great part of the Inhabitants to embrace the Imposture; of which *Mahomet* receiving an Account, resolv'd to retire thither, and the rather, because of the great Opposition and Uneasiness he met with at *Mecca*: where the principal Men finding *Mahomet's* indefatigable Industry and Cunning still kept up his Party, notwithstanding all their Endeavours to suppress it, resolv'd, without any more delay, to strike at the Root, and to prevent the spreading Mischief, by cutting him off, who was the chief Author of it. But *Mahomet* having receiv'd a full and early Intelligence of the intended Mischief, and finding no other way to avoid the Blow, than by flying for it, order'd all his Party whom he could prevail with, to accompany him in his Banishment, secretly in the Evening to retire out of the City, and to repair to *Medina*, then call'd *Yatreb*: And when he found they were all gone, he and *Abu-Beker* follow'd them, leaving only *Ali* behind, who having occasion first to set some Affairs in order, came to them on the third Day after.

As soon as *Mahomet's* Flight came to be known, they sent out Parties after him, which he escaped with difficulty, by hiding himself for a time in a Cave, till the Heat of their Pursuit was over. He came on the 24th of September to *Yatreb*, where he was receiv'd with great Acclamations by the Party that invited him thither; but whether they were Jews or Christians, is not certainly known, but they were more likely to be the latter, by what he says of each of them in the 5th Chapter of his Alcoran, which was one of the first he publish'd after his coming to *Yatreb*; for his words are these: 'Thou shalt find the Jews to be very great Enemies to the true Believers, and the Christians to have great Inclination and Amity towards them; for they have Priests and Religious that are humble, who have Eyes full of Tears when they hear mention made of the Doctrine which God has inspir'd into thee, because of their Knowledge of the Truth; and say, Lord, we believe in thy Law, write us in the number of them who profess thy Unity: who shall hinder us from believing in God, in the Truth wherein

‘ wherein we have been instructed? We desire with
 ‘ Passion, O Lord, to be in the number of the Just.’
 By this appears the deplorable Decay which the many
 Divisions and Distractions that then reign’d in the East-
 ern Church, had brought the Christian Religion into,
 when its Professors could so easily desert it for that
 gross Imposture, which that illiterate Barbarian pro-
 posed to them.

When *Mahomet* first came to *Yareb*, he lodged in
 the House of *Chalid Abu Job*; one of the chief Men
 of the Party who invited him thither, till he had built
 a House of his own, which he immediately set about,
 and adjoining thereto also erected a Mosque at the
 same time for the Exercise of his new-fangled Reli-
 gion; and it is recorded as an Instance of his Injustice,
 that he violently dispossest certain poor Orphans, the
 Children of an inferior Artificer lately deceas’d, of the
 Ground on which it stood: an Action, if true, not at
 all consistent with the Subtilty and Policy of *Maho-*
met; but it may perhaps be only a Lye of his Enemies
 to blast his Reputation in the Eyes of his Followers.
 Having thus settled himself at *Yareb*, he made it the
 Place of his Residence ever after to the time of his
 Death; for which reason losing from thenceforward
 the Name of *Yareb*, it came to be call’d *Medinatol*
Nabi, i. e. the City of the Prophet, or simply *Medi-*
na, by which it goes to this day.

From this Flight of *Mahomet*, the *Hegira*, which is
 the *Era* of the *Mahometans*, begins its Computation;
 it was at first appointed by *Omar*, the third Caliph of
 the *Saracens*, on this occasion: there happen’d a Con-
 test before him about a Debt of Money; the Creditor
 had a Bill from his Debtor, wherein he acknowledged
 the Debt, and obliged himself to pay it on such a Day
 of such a Month; both which being past, the Cre-
 ditor sues the Debtor before *Omar* for the Money: the
 Debtor own’d the Debt, but deny’d the Day of Pay-
 ment to be yet come, alledging that the Month men-
 tion’d in the Bill was that Month in the Year next en-
 suing; the Creditor insisted it was that in the Year
 past: But it being impossible, for want of a Date in
 the Note, to decide the Controversy, *Omar* call’d his
 Council together, to consider of a Method to prevent
 this Inconveniency for the future; and it was then
 enacted,

enacted, that all Bills and other Instruments should for the future have inserted into them the Date both of the Day of the Month, and also of the Year in which they were sign'd. And as to the Year, *Omar* having consulted with *Harmuzan*, a learned *Persian* then at his Court, he did, by his Advice, order all Computation for the time to come, to be made from the Flight of *Mahomet* from *Mecca* to *Medina*; and that is the reason it was call'd the *Hegira*, which in *Arabick* signifies a Flight. It takes its beginning from the 16th Day of *July*, in the Year of our Lord 622; and ever since this Decree of *Omar*, which happen'd in the 18th Year of it, it has constantly been used among the *Mahometans* in the same manner as the Computation from the Incarnation of our Saviour is with us Christians. You may read more of the *Hegira*, the *Arabian Era* of the Elephant, and the *Era* of the impious War, in the Dictionary at the latter end of the Third Volume.

The first thing *Mahomet* did, after he had settled himself at *Medina*, was to marry his Daughter *Fatima* to his Cousin *Ali*: She was the only Child then living of six he had had by his Wife *Cadigha*, and indeed the only one which he had, notwithstanding the Multitude of his Wives, that survived him, whom he exceedingly loved, and was used to give great Commendations of her; for he was wont to say, that among Men there are many perfect, but of Women he would allow only four to be such, and these were *Asiah* the Wife of *Pharaoh*, *Mary* the Mother of Christ, *Cadigha* his Wife, and *Fatima* his Daughter; from her all that pretend to be of the Race of *Mahomet*, derive their Descent.

The Impostor having now obtain'd the End he had been long driving at, that is, a Town at his Command, where to arm his Party, and head them with Security, for the further Prosecution of his Designs, he enters upon a new Scene: He had hitherto been preaching up his Imposture for thirteen Years together, but for the remaining part of his Life, which were ten Years, he takes up the Sword, and fights for it. They had teaz'd and perplex'd him a long time at *Mecca* with Questions, and Objections, and Disputes about his Doctrine; whereby being often gravel'd and nonplus'd for want of

of proper Answers, he from henceforward, out of hatred to this way, forbids all manner of Disputes about his Religion; and that he might be sure to have no more of it, he makes it for the future to be no less than Death for any one in the least to contradict or oppose any of the Doctrines which he had taught. He now tells his Followers the way his Religion was to be propagated by, was not by disputing, but fighting; and therefore he commanded them all to arm themselves, and slay with the Sword all those that would not embrace it, unless they submitted to pay an annual Tribute for the Redemption of their Lives. And according to this Injunction, all that live under the *Mahometan* Government, and are not of their Religion, do to this day pay an annual Tax for a constant Mulct of their Infidelity; and they are sure to be punish'd with Death, if in the least they contradict or oppose any Doctrine that is receiv'd among them to have been taught by *Mahomet*.

When the Impostor had sufficiently infused this Doctrine into his Disciples, he proceeded, in the next place, to put it in practice; and having set up his Standard, he summons all his Followers to attend it in Arms; and having enroll'd them all for the War, he gave his Standard to his Uncle *Hamza*, constituting him thereby his Standard-Bearer; and out of the special Confidence he had in him, sent him out on the first Expedition which was undertaken in his Cause: for understanding that the Caravan of *Mecca* was now on the Road in its Return from *Syria*, he order'd *Hamza*, with a Party of thirty Horse, to way-lay and plunder them. *Hamza* having accordingly posted himself in a Wood, in the Country of *Yomona*, by which they were to pass, they carry'd their coming; but finding upon their Approach that they were guarded with three hundred Men, sent from *Mecca* to convoy them, he durst not attempt to attack them, but fled for Safety to *Medina*: and several other Expeditions were undertaken this Year with no better Success.

The next Year, which was that of our Lord 623, and the 2d of the *Hegira*, a very rich Caravan going from *Mecca* towards *Syria*, and carrying with them a great Quantity of Goods and Money, which belong'd to the Merchants of *Mecca*, who traded into that Country;

Country; he went out in Person with three hundred and nineteen Men to intercept it, and coming up with them at a place call'd *Bedor*, tho he found them guarded with a Convoy of a thousand Men under the Command of *Abu-Sophian*, he attacked them with so much Resolution and Bravery, that he gain'd the Victory; *Abu-Sophian* made as good a Retreat as he could to *Mecca*, and saved the greatest part of the Caravan, at which *Mahomet's* Men much repin'd: However, there were great Spoils gain'd in this Battle, about the Distribution of which, a Quarrel arose between those of *Mecca*, who were his Followers, and those of *Medina*, the former of whom would have a larger share than the other. *Mahomet*, to salve the Controversy, compos'd the eighth Chapter of his Alcoran, wherein he adjudged the fifth part to himself, and the rest to be equally distributed between them.

The Success of this Battel gave great Encouragement to the Impostor and his Party, of which he frequently bragged in his Alcoran; and would have it believ'd, that two Miracles were wrought for his obtaining it: First, that God made his Enemies see his Army as double to what they really were, which helped to dismay them; and secondly, that he sent Troops of Angels to his Assistance, which helped to overcome them.

Mahomet this Year alter'd the *Kebla*, that is, the Place towards which they directed their Prayers. It was the Custom among the Eastern People of all Religions to observe one particular Point of the Heavens, towards which they all turn'd their Faces when they pray'd; the *Jews* did it towards *Jerusalem*, because their Temple was there; the *Arabians* towards *Mecca*, because their *Caaba*, or chief Place of their Heathen Worship, was there; the *Sabians* towards the North Star; and the *Persian* Idolaters, who held Fire and Light to be their chief Deities, towards the East, because the Sun rose from thence, which they held to be the chief Fountain of both. *Mahomet* had from the beginning of his Imposture directed his Disciples to pray with their Faces towards *Jerusalem*, which he used to call the Holy City, and the City of the Prophets; and intended to have order'd his Pilgrimage thither, and to have made it the principal Place where all his Sect were to worship: But now finding his Fol-

lowers still retain'd a superstitious Veneration for the Temple of *Mecca*, which for several Ages had been the chief Place of the idolatrous Worship of the *Arabs*; and that it would be a very prevalent Argument to reconcile his Fellow-Citizens to him, if he still preserv'd their Temple in its former Veneration; he alter'd his first Law to serve his present purpose, and directed his Disciples from this time forwards to pray with their Faces towards *Mecca*, and that it should be the chief Place of Worship for all of his Religion, to which they were still to perform their Pilgrimages as in former times. And he became the more inclin'd to this Change, out of his Aversion to the *Jews*, against whom having about this time contracted an irreconcilable Hatred, he did not think fit any longer to conform with them in this Rite; and the reason he gives for this Alteration is this, that his Followers might be distinguish'd from them. However, many of his Disciples were so offended at it, as judging there was no Truth or Stability in that Religion, which was so often given to Change, that several left him upon it.

From this time, the more to magnify the Temple of *Mecca*, and to give the greater Honour and Reputation to it, we have all those fabulous Stories invented, which the Impostor tells us concerning it; as that it was first built in Heaven to be a Place where the Angels were to worship, and that *Adam*, while in Paradise, worshipp'd in it; but being cast down from thence, for they place Paradise in Heaven, he pray'd God that he might have such a Temple on Earth, towards which he might pray, and go round it in holy Worship to him, in the same manner as the Angels went round that he had seen in Heaven: and that thereupon the Almighty sent down the Similitude of that Temple in Curtains of Light, and fixed it at *Mecca*, in the very place where the *Caaba* now stands; which, say they, is exactly under the Original which is in Heaven: That after *Adam's* Death, *Seih* built it there with Stone and Clay, and that all the People of God worshipp'd here till the Flood, by which being overthrown, God commanded *Abraham* to rebuild it, after he had shown him the Form of the Fabrick in a Vision, and directed him to the Place by his visible *Shechina* residing upon it: That accordingly *Abraham*

ham and *Ismael* rebuilt it in the place where it now stands, and that *Ismael* ever after living at *Mecca*, there worshipped God with the true Worship; but his Posterity corrupting it with Idolatry, profan'd this Holy Temple with Idols, from which he was now to purge it, and to consecrate it a-new to the true Worship of God, to which it was primarily appointed. And he not only thus retain'd the Temple of *Mecca*, but also the Pilgrimages thither, and all the absurd Rites which were perform'd at them in the idolatrous Times; for these being things which long Usage had wrought a great Veneration for in the Minds of the *Arabs*, by adopting them all into his new Religion, he made it go down the easier with them; and indeed it was the Master-piece of his Policy so to form his new Imposture in every Particular, as might best dispose those to receive it, to whom it was proposed.

All that is true of the Temple of *Mecca* before *Mahomet's* time, according to the Account of the learned Dean of *Norwich*, is this: It was a Heathen Temple in the same Veneration among the *Arabs*, as the Temple of *Delphos* among the Heathen *Greeks*, whither all their Tribes for many Ages repair'd once a Year, to perform their idolatrous Ceremonies to their Gods; till at length *Mahomet*, having brought them to exchange their Idolatry for a Religion which I will not say is quite as bad, because it enjoins the worshipping of one God only, whereas they had Multiplicity of Deities; made this Temple also to undergo the same Change, by appointing it from thenceforward to be the principal Place for performing the Worship which he invented and imposed.

Mahomet this same Year appointed the Month of *Ramadan* to be a Month of Fasting. When he came first to *Medina*, and found the Jews observing the Celebration of their great Fast of the Expiation on the tenth of their first Month, he asked what it meant; and being told it was a Fast appointed by *Moses*, he reply'd, that he had more to do with *Moses* than they, and therefore ordain'd the tenth Day of *Mohorram*, the first Month of the *Arab* Year, to be a solemn Fast with his Mussulmans in imitation of it; which by a Name also borrow'd from the Jews, he also call'd *Ashura*, the same with the Hebrew *Asker*, the Tenth, it

being the tenth Day of the Month *Tifri*, on which this Fast of the Expiation was celebrated among them. He also at first assum'd some other of their Fasts into his Religion, hoping to gain them over by it; but finding them obstinate and troublesome with their Questions and Difficulties about his Religion, and that he could not find apt Answers to them, he contracted that Hatred and Aversion to the Jews, that he resolv'd to differ with them in this too, as well as in the Particular last mention'd: and therefore abolishing the said Fasts, which he had taken up in Imitation of them, he, to follow the way of the Christians, with whom it seems he was very desirous at this time to ingratiate himself, appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continu'd Time of solemn fasting: And the Month of *Ramadan* this Year beginning in the Month of *March*, it happen'd exactly to fall in with the time of the Christian *Lent*; tho the reason he himself gave for the appointing of it, was, as he pretended, because the Alcoran first came down from Heaven to him in it, that is, the Chapter which he first publish'd of it. Before this Institution, it was a Month usually dedicated to Jollity and Good Cheer among the *Arabs*, and while they intercalated the Year, always fell in the Heat of the Summer: and therefore it was call'd *Ramadan*, because of the *Ramodol Har*, that is, the Vehemency of the Heat, which then happen'd. The rest of this Year he spent in predatory Excursions upon his Neighbours, robbing, plundering, and destroying all those that lived near *Medina*, who would not come in and embrace his Religion.

In the Year of our Lord 624, he made War upon those Tribes of the *Arabs*, which were of the Jewish Religion, near him; and having taken their Castles, and reduc'd them under his power, he sold them all for Slaves, and divided their Goods amongst his Followers. This War was principally undertaken on the account of *Caab*, one of their Rabbies, against whom *Mahomet* was exceedingly exasperated; but not being able to light on him in any of the Places he had taken, he sent out Parties in quest of him, with Orders to kill him wherever he should be found. You must know this *Caab* was a very eminent Poet among the *Arabs*, and having a Brother call'd *Bejair*, who had turn'd

Maho-

Mahometan, he made a very satirical Poem upon him for this Change; wherein he so horribly gall'd the Impostor, that he could not bear it, but resolv'd to revenge the Affront with his Destruction, if ever he could get him into his power.

Caab for some time escaped all the Snares he had laid for him, but finding the Power of *Mahomet* increased so much, that the greatest part of *Arabia* had submitted to him, he voluntarily came into him, and in order to make his peace, profess'd himself a *Mahometan*: Now *Mahomet* bidding him repeat the Poem, which had so much offended him, he put the Name of *Abu-Beker* in every Verse, wherein before that of *Mahomet* was; but this would not do, for *Mahomet* would not give him his pardon, tho' at that time he did not take any advantage of his voluntarily coming in to him. Wherefore setting his Wits at work, he had recourse to a farther Device to obtain his Security from him; for being inform'd that *Mahomet* had got him a new Mistress, whom he exceedingly doted upon, and very much regretted her Absence, while he was engaged in the Wars to increase his Religion and Empire; the crafty Jew struck in with this Passion to mollify him, and compos'd an excellent Poem in praise of her, which he repeated in his Presence, and so wrought upon the old Leacher, that he not only forgave, but receiv'd him into the number of his most intimate Favourites, and he continu'd to be even his chief Confident ever after. The false Prophet then, as a Mark of his Favour to this Apostate, bestow'd upon him the Cloke which he wore; which being kept by him out of an affected Veneration for the Impostor, as an holy Relick, was afterwards purchased by *Moavias*, when he came to the Empire, for thirty thousand pieces of Gold, and was made the Robe which he, and all his Successors of the House of *Ommiah*, constantly wore on all solemn Occasions. And 'tis further said of this *Caab*, that his Intimacy proceeded so far with *Mahomet*, that he took him into his greatest Secrets, even to that of the Imposture it self, in composing the Alcoran; for which his great Skill in the *Arabick* Language, and all other Learning then in use among them, exceedingly qualify'd him.

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The Battel of *Ohud*, which had like to have proved fatal to the Impostor, happen'd about the end of this Year; for *Abu-Sophia*, to revenge the last Year's Affront, marched against him with an Army of three thousand Foot, and two hundred Horse: and having possess'd himself of Mount *Ohud*, which was but four Miles distant from *Medina*, he so distressed the Place from that Post, that *Mahomet* was forced to hazard a Battel to dislodge him, tho' the most he could make was but a thousand Men, with which to encounter him: However, he had the better in the first Conflict, but being at last bore down with Numbers, many of his Men were slain, and among them fell his Uncle *Hamza*, his Standard-Bearer. *Mahomet* himself was grievously wounded in many places, and had certainly been slain, but that *Telha*, one of his Companions, and Nephew to *Abu-Beker*, came to his Rescue; however, he receiv'd a Wound in his Hand in this Action, which depriv'd him of the Use of some of his Fingers ever after.

He found great Difficulties to salve the Objections rais'd against him upon this Defeat: Some argued against him, how he, who was a Prophet of God, and as he pretended, so much in his Favour, could be overthrown in Battel by the Infidels? Others murmured as much for the Loss of their Friends and Relations, who were slain in the Battel. To satisfy the former, he alledged, that the Sins of some of his Followers were the cause of the Overthrow, and that God had so suffer'd it, that the Good may be distinguish'd from the Bad, and that those who were true Believers might on this occasion be discern'd from those that were not. And on the other hand, to still the Clamour and Complaints of the other, he sets up his Doctrine of Fate or Destiny, telling them, that those who were slain in the Battel, tho' they had tarry'd at home in their Houses, nevertheless must have died when they did; God having predestinated and determin'd the time of every Man's Life, beyond which no Caution is able in the least to prolong it: That the Destiny of all is stated to an hour, which cannot be alter'd, and therefore those who fell in the Battel, died no sooner than those who would have done otherwise. But seeing that they died fighting for the Faith, they obtain'd the

the Crown of Martyrdom, and the Rewards due to it in Paradise, where he told them they were alive with God in everlasting Bliss, which was of greater advantage than all the Treasures of this World could have been to them: that they were there rejoicing very much, that they had lain down their Lives so happily, as by thus fighting in the Cause of God and his Law, and were expressing among themselves exceeding Gladness, that those who ran to hinder them from going to the Battel did not meet them. Both which Doctrines he found serv'd his turn so well, that he made it his business to propagate them ever after upon all occasions; and so it is, that they have continued the darling Notions of all their Sect ever since, especially in their Wars, where certainly nothing can be more conducive to make them fight valiantly, than a fixed Opinion that whatever Dangers they expose themselves to, they cannot die either sooner or later than is otherwise unalterably determin'd they must: and in case this predetermin'd time be come, they shall obtain the Happiness of being Martyrs thereby, and immediately enter into Paradise for a Reward of their Services. But how much soever this Opinion is said to be fixed in the *Mahometans*, the modern *Turks* have not of late Years much proved it by their Actions in War, but have seem'd much sonder of preserving their Lives here by running away from the Faces of their Enemies, than by exposing them to the Sword, to pass into that Paradise that is to reward them for it.

Mahomet in the 4th Year of the *Hegira*, waged war against the *Nadivites*, a Tribe of the Jewish *Arabs* in his Neighbourhood, whom he pressed so hard, that he forced them to quit their Castles; part of them retired to *Chaibar*, a City belonging to those of that Religion, while others fled into *Syria*, which were pursued by *Mandir Ebn-Omar* with a Party of Men of *Medina*, and put them all to the Sword, save one Man that escaped. In the same Year he fought the Battel of *Beder*, and had many other Skirmishes with those that refused to submit to him, with various Successes.

Now while his Army was engaged in these Expeditions, some of his principal Men engaging at Play and Drink, in the Heat of their Cups fell to quarrel, and raised such Disturbances among his Followers, that they

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had like to have come to an open Rupture, to the confounding of him and all his Designs: and therefore to prevent such Mischiefs for the future, he forbid the use of Wine, and all Games of Hazard for ever. And to render his Prohibition of more Influence, he backs it with a Fable of two Angels, call'd *Arut* and *Marut*, who in antient times, he said, were sent down from Heaven to administer and teach Men Righteousness in the Districts of *Babylon*; that a certain Woman coming to them for Justice, invited them to dine with her, and set Wine before them, which God had forbid them to drink; but the Pleasantness of the Liquor tempting them to transgress the divine Command, they became so drunk, that they tempted the Woman to Lewdness, but it was on condition that one of them should first carry her to Heaven, and the other bring her back: That when the Woman got to Heaven, she would not come back, but declared to God the whole matter; who to reward her Chastity, made her the Morning Star: and the Angels having this Option, whether they would be punish'd for their Wickedness now or hereafter, they chose the former; whereupon they were hung up by the Feet by an Iron Grate in a certain Pit near *Babylon*, where they are to continue till the Day of Judgment: and that for this reason God forbid the use of Wine to all his Servants ever after. But *Busbequius*, and *Ricaut* from him, give the reason of his forbidding the use of Wine, upon another occasion; of which we shall give an account by and by. Be it as it will, *Mahomet* himself seems totally to refer the reason of the Prohibition to the Quarrel which Wine and Games of Chance had caused among them; for in the 5th Chapter of his Alcoran, where he promulgates his Law about this Affair, his words are: 'The Devil desires to sow Dissension and Hatred among you thro Wine, and Games of Chance, to divert you from remembring God, and praying unto him: abandon Wine and Games of Chance; be obedient to God, and the Prophet, his Apostle, and take heed to your selves.' The truth of the matter is; the *Arabians* were given to drink Wine to great excess, when they could come at it; and being of a hot Constitution, as living most of them within the Torrid Zone, were liable to be inflam'd by it into the highest Disorders:

orders: and therefore *Mahomet* prudently enough provided against the Mischiefs which might ensue from it.

The War they call'd the *War of the Ditch*, came on the next Year, being that of our Lord 627, wherein *Mahomet* was in great danger of being totally undone; for the Men of *Mecca* entring into a Confederacy with several Tribes of the Jewish *Arabs*, to whom he had declar'd himself a mortal Enemy, march'd against him under the Command of *Joseph*, the Brother of *Abu-Sophia*, with an Army of ten thousand Men. *Mahomet* drawing out to meet them, but being terrify'd with their Numbers, did, by the Advice of the Persian Jew, *Abdollah Ebn-Salem* above-mention'd, fortify himself in a deep Ditch; within which Intrenchment he was besieged by the Enemy for several Days: during which, the crafty Impostor used all his Artifices to corrupt their leading Men, and succeeded so well with some of them, that they became his Instruments to sow such Diffensions amongst the rest, as soon extricated him out of Danger. There was at that time in the Enemies Camp *Amrus Ebn-Abdud*, an eminent *Korashite*, and Uncle to *Ali*, who having the Reputation of being the best Horseman in all that Country, to shew his Manhood while the two Armies lay thus idle, rode up to *Mahomet's* Trenches, and challenged any of his Army to fight him in a single Combat. *Ali*, tho his Nephew, accepted the Challenge, and having slain *Amrus*, as also another who came to his Assistance, those whom *Mahomet's* Artifices had wrought into a Diffension from the rest, took this opportunity to desert the Camp, and march home; whose Example was soon follow'd by the rest of the Troops. And so this War, from which so much was expected, ended only in the Loss of six Men on *Mahomet's* side, and three on the other.

But tho the Enemy could not make use of the advantage they had in their hands, yet *Mahomet* fail'd not to make the most of that which they gave him by their Retreat; and therefore marching immediately after the *Cozaites*, one of the Jewish Tribes that had confederated against him, besieged them in their Fortresses, and forced them to surrender at Discretion to *Saad Ebn-Saad*, one of his principal Commanders: but being sore of a Wound he had receiv'd in the War of the Ditch,

Ditch, he caused in revenge all the Men, and among them their chief Commander *Hahib Ebn-Atab*, to be barbarously slain, and the Women and Children to be sold for Slaves, and all their Goods to be given for a Prey to the Soldiers: and as soon as this was done, *Saad* himself died of his Wound.

In the 6th Year, and 3d of the *Hegira*, *Mahomet* subdued the *Lahiamites*, the *Mustalaokites*, and several other Tribes of the *Arabs*; the first of these were of the Posterity of the *Chazaites*, whom *Cosa* expelled out of *Mecca*: He put most of the Men, according to his bloody manner, to the Sword, and took their Wives and Children Captives; among whom finding *Incoeira*, the Daughter of *Hareth*, a Woman of admirable Beauty, he took her to Wife, and for her sake released all her Kindred that were found amongst the Captives. Being now much increased in Strength by the many Advantages he had obtain'd in War, he march'd his Army against *Mecca*; and at *Hadibia*, a Place near that City, on the Road from thence to *Jodda*, a Battel was fought between them with uncertain Victory: and therefore a Truce was concluded, that all those in *Mecca*, who were for *Mahomet*, might have liberty to come to him, and that those who on the other hand had a mind to leave him, might with the same liberty return to their Houses in *Mecca*; but that for the future, if any of the Citizens of *Mecca* should go over to *Mahomet* without the Consent of the Governor of the City, he should be bound on demand to deliver them up to him; and that if *Mahomet* or any of his Party had a mind to come into the City, they were free to do it at any time during the Truce, provided they came unarm'd in a peaceable manner, and tarry'd not above three days at a time.

This Truce having very much confirm'd *Mahomet* in his Authority and Power, he from henceforward assum'd the Title of a King, and was inaugurated by the chief Men of his Army under a Tree near *Medina*, which immediately wither'd and perish'd, according to the Account the *Mahometans* themselves give us; but they make another Interpretation of it than we do, viz. that it was curst by the Authority given under it to so wicked an Impostor. *Mahomet's* Followers having now free Access by the Truce to go to *Mecca*, he thence-

thenceforward ordain'd them to make their Pilgrimages thither, which have ever since with so much Religion been observ'd by all of this Sect once every Year. This was an antient Rite of the Heathen *Arabs*, to go thither yearly to worship their false Deities; to which having been long devoted, the Usage was had in great Veneration among them, and therefore *Mahomet* thought not fit to ruffle them with any Innovation in this matter: but adopting it into his Religion, retain'd it just in the same manner as he found it practis'd among them, with all the ridiculous Rites appendant thereto; and so it is observ'd to this day by all of that Religion, as one of the Fundamental Duties of it. For the crafty Impostor taught them concerning it, as he did of all the other Heathen Rites of the *Arabs*, which he found necessary to retain, That it was a Command from God to *Abraham* and *Ismael*, annually to observe this Pilgrimage, and that it was given to them on their rebuilding the *Caaba*; and that at first it was us'd to the Honour of God, in the coming of all the *Arabs* thither once every Year, there to worship before him in one holy Assembly, in the same manner as the Jews had their solemn Festivals thrice a Year at *Jerusalem*; but that in process of time it became perverted to Idolatry, from which he was now commanded to restore it to his primitive Use. And in the making of this Establishment, he had no small regard to his native City, that he might preserve to it the same Benefit of this Pilgrimage which it had so long enjoy'd; and in thus providing for the Interest of that People in the very Religion he was framing, he thought he might the easier bring them over: wherein he was not indeed mistaken.

Being thus establish'd in the Sovereignty, he assum'd all the Regalia belonging to it, yet so as to retain the Sacred Character of Chief Pontiff of his Religion, as well as the Royal; both which he transmitted together to all his Successors, who by the Title of Caliphs reign'd after him: so that they were in the same manner as the Jewish Princes of the Race of the *Maccabees*, Kings and Chief Priests of their People at the same time. Their Pontifical Authority consisted chiefly in giving the Interpretation of the *Mahometan* Law, in ordering all Matters of Religion, and also in officiating in the Duties

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Duties of it themselves, as well in praying, as preaching in their publick Mosques, as on all more solemn Occasions they were wont. If you would know more concerning this Office, see what is contain'd under the word *Caliph* in the Dictionary before mention'd.

As soon as *Mahomet* had finish'd his Mosque at *Medina*, he always, if present, officiated himself, both in praying and preaching to the People, for which he had no other Conveniency at first than a piece of Beam, or the Stump of a Palm-Tree drove into the Ground, on the top of which he leaned when he officiated; but being now advanc'd so high, he thought it too mean for his Dignity, and therefore, by the Advice of one of his Wives, he caused a Pulpit to be made, with two Steps up into it, and a Seat within to sit upon: and those, who, writing of *Mahomet's* Miracles, tell us among others, that a Beam groan'd under him, mean this Beam, which, they say, groan'd for grief at his leaving it. When *Othman Ebn-Affan* came to the Caliphate, he hung his Pulpit with Tapestry; and *Mosavias* advanc'd it higher, adding six Steps more to it; for being so very fat, that he could not stand while he officiated, as all his Predecessors had done, he was forced to sit when he preached to the People: and therefore that he might be the better heard, rais'd the Pulpit to this height, and so it now remains in that Mosque at *Medina* even to this day.

He led his Army this Year against *Chaibar*, a City of the Jewish *Arabs*, who being routed in the Field, he took the Place by Storm; and here those who are the Magnifiers of *Ali*, tell this Miracle of him, That in the Assault, *Sampson*-like, he pluck'd up one of the Gates of the City, which was of that weight, says *Abul Feda*, that eight other Men could not move it, and held it before him for a Shield to defend himself against the Besieged, till the City was taken. *Mahomet* having entred the Town, took up his Quarters in the House of *Hareth*, one of the principal Inhabitants, whose Daughter *Zainab* making ready a Shoulder of Mutton for his Supper, poison'd it. Those who are for ascribing Miracles to the Impostor, tell us, that the Shoulder of Mutton spoke to him, and discover'd it was poison'd; but it seems it was too late, for *Basher*, one of his Companions, eating greedily of it, fell down dead

on the place: and tho *Mahomet* did not immediately run the same Fate, because not liking the Taste, he spit out of his Mouth what he had taken into it, yet he let down enough to do his business, for he was never well after this, and died of it about three Years after. The Maid being ask'd why she did this, answer'd, she had a mind to try whether he was a Prophet or not; if he was, she said, he could certainly know that the Meat was poison'd, and therefore would receive no harm by it; but if he was not, she thought she should do the World good service, in ridding it of so wicked a Tyrant.

His next Successes were the reducing of *Beder*, *Watiha*, and *Selalima*, Towns belonging to the Jewish *Arabs*, under his Obedience, on Articles that they should continue in their former Habitations, paying one half of the Incomes of their Date-Trees for a Tribute every Year, but to be at his discretion to compel them when he would; and so they dwelt in their former Possessions without disturbance, till the Reign of *Omar*, who pretending *Mahomet* had given charge in his last Sickness, not to permit two Religions in *Arabia*, drove them all out.

The Impostor by these many Acquisitions having increased his Army to ten thousand Men, resolv'd, in the 8th of the *Hegira*, Ann. 629. to make himself master of *Mecca*; and pretending they had broken the Truce, he came so suddenly upon them, that they were forced to yield to him: upon which, *Abu-Sophian* taking along with him *Al-Abbas*, one of *Mahomet's* Uncles, who, tho of his Religion, had, it seems, still tarry'd at *Mecca*, he saved his Life by turning *Mahometan*. Having got possession of this important Place, and put to death those who had been most violent against him, the rest readily embrac'd his Religion; and then he went on roundly to work, to purge the *Caaba* of its Idols, and to consecrate the Temple a-new to his Religion. There were a multitude of Idols within this Temple, and as many without, standing round its Area, all which he caused to be pull'd down and destroy'd, and the place to be totally cleared of them: The chief among these Idols were those of *Abraham* and *Ismael* within the Temple, and that of *Hobal* without; the rest were of Angels and Prophets, and others of

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of their principal Saints departed, whom they worshipped only as Mediators, in the same manner as the Romanists now do their Saints, and the Images which they erect unto them; for the *Arabians* ever held that there was but one only God, the Creator and Governour of all things, whom they call'd *Alla Faal*, i. e. the Supreme God, and God of Gods, and Lord of Lords, whom they durst never represent by any Image; he being, as they believ'd, so great and high, as not to be approach'd to by Men, while here on earth, but thro the Mediation of Advocates and Intercessors. That Angels and holy Men beatify'd might perform this Office for them, was the reason that they set up their Images, built them Temples, and directed their Worship and Devotions to them.

The News of *Mahomet's* having made himself master of *Mecca*, no sooner came to be known to the neighbouring *Arabs*, but the *Hawazins*, the *Thakifians*, and several other Tribes, immediately drew together under the Command of *Melec Ebn-Auf*, to fall upon him before he should further augment his Power. Now *Mahomet* having appointed *Gayar Ebn-Asad* to be Governour of *Mecca*, he marched against them with twelve thousand Men; and in the Valley of *Horaina*, between *Mecca* and *Tagis*, ensued a fierce Battel; and *Mahomet*, tho much superior to the Enemy, was beaten in the first Rencounter, and driven back to the Walls of *Mecca*, which Disgrace he ascrib'd to the Over-Confidence of his Men in their Numbers: but rallying his Troops, and acting with more Caution in the second Conflict, he then, as he said, by the help of invisible Troops of Angels, gave his Enemies such a total Defeat, that he took from them their Baggage, with their Wives and Children, and all their Substance, which consisted chiefly in great Flocks of Sheep, and Herds of Cattel: for these being of the *Nomad Arabs*, it was their Custom to carry their Wives and Children, and all that they had, along with them wherever they moved. These People after the Battel sent Ambassadors to him, to desire the Restoration of their Wives and Children; to whom *Mahomet* gave the Choice, either to have them or their Goods: but they chusing the first, he agreed to it, and divided the Spoils among the Soldiers, only *Melec* their General

coming in, and turning *Mahometan*, had his Goods restor'd to him. The remainder of this Year he spent in the Demolition of the Heathen Temples in all the parts of *Arabia*, to which his Power extended; which brought those who had formerly their Idols in them, now to submit to his Imposture.

Having now brought most parts of *Arabia* under his Power, he in the 9th of the *Hegira*, and the Year of our Lord 630, turn'd his Arms towards *Syria*, and possessed himself of *Tabuc*, a Town belonging to the *Greek Empire*; from whence falling on the Princes of *Dauma* and *Eyla*, he forced them to become Tributaries to him, and then return'd to *Medina*. During his Absence, the *Tayisians*, whom he had begun to besiege the former Year, being much pressed by some of his Lieutenants, to whom he had committed the Prosecution of the War, they were forced to submit and embrace his Imposture; an Account of which being transmitted to him, he sent *Abu-Saphian* to disarm them, appointed *Othman Ebn Abulas* to be their Governour: and this was the last Year he went to War, at least in Person.

The Power of the Impostor, by the 10th of the *Hegira*, and the Year of our Lord 631, was so much increased, and the Fame of it so terrify'd the rest of the *Arabs*, who had not yet felt his Arms, that they all came in, submitted and embraced his Imposture; so that now his Empire and Religion became establish'd together over all *Arabia*, and he sent his Lieutenants into all parts to govern in his Name, and to destroy the Idol Temples every where, and to set up his new-invented Religion. Most of the Year being spent in making these sorts of Regulations, *Mahomet* towards the end of it took a Journey in Pilgrimage to *Mecca*, and entred into it on the 10th Day of the Month *Dulhaga*, which is the great Day of that Solemnity; whither a great Concourse of People resorted to him from all parts of *Arabia*, whom he instructed in his Law, and then return'd again to *Medina*. This his Followers call the Pilgrimage of Valediction, because it was the last he made.

For after his Return to *Medina*, he began to decline in his Health thro the Force of the Poison given him at *Chaibar*, which at length brought him so low, that

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on the 28th Day of *Saphar*, in the 11th of the *Hegira*, and the Year of our Lord 632, it forced him to take his Bed; and on the 12th of the following Month he died, after having been sick thirteen Days. The beginning of his Sickness was a slow Fever, which at last made him delirious, upon which he call'd for Pen, Ink and Paper, telling them he would dictate a Book to them, which should keep them from erring after his Death; but *Omar* would not admit of it, saying the Alcoran was enough, and that the Prophet, thro the Violence of the Distemper, knew not what he said: but others there present were of a different Mind, expressing a great Desire the Book might be wrote; upon which a Contention arose, which offended him so far, that he bid them all be gone, saying it did not become them thus to contend in his Presence. So the Book was not wrote, the loss of which was afterwards much lamented by some of his Followers as a great Calamity to their Cause. He much complain'd, during his Sickness, of the Bit he had taken at *Chaibar*, telling those that visited him he felt the Torments of it in his Body ever since, and that at times it subjected him to very dolorous Pains, and that then it was going to break his very Heart-strings; and when among others the Mother of *Bashar* came to see him, who died on the spot of that Poison, he cry'd out, *Oh Mother of Bashar, the Veins of my Heart are now breaking of the Bit which I eat with your Son at Chaibar.* Great Confusion arose among his Followers upon his Death; many of them would have it be believ'd that he could not die, saying, How can he die, who is to be a Witness to God for us? It cannot be so, he is not dead, but only taken away for a Season, and will return again, as Jesus did. And therefore they flock'd to the Door of the House where the dead Corps lay, crying out, Do not bury him, for the Apostle of God is not dead. *Omar* being of the same mind, drew his Sword, and swore if any one should say, *Mahomet* was dead, he would cut him in pieces: for, said he, the Apostle of God is not dead, but only gone for a Season; as *Moses*, the Son of *Amram*, was gone from the Children of *Israel* forty Days, and then return'd to them again.

To compose this Disorder, *Abu-Beker* came in and cry'd out, *Do you worship Mahomet, or the God of Mahomet? He is immortal, and liveth for ever; but as to Mahomet, he is certainly dead.* And then he proved from several Passages in the Alcoran, that he must die as well as other Men. This satisfying *Omar* and his Party, they then took it all for granted that *Mahomet* was dead, and no more to return to Life till the general Resurrection. What passes generally among the Christians, that the *Mahometans* expect their Prophet to return to them here on earth, is totally an Error; they have no such Doctrine amongst them, nor are there any of them that ever fancy'd such a thing, since the time that *Omar* was convinc'd of his Mistake herein. Upon the appealing of this Disorder, there arose another to a much greater height, about his Burial: the *Mohagerines*, or those that accompany'd him in his Flight from *Mecca*, would have him carry'd thither to be bury'd; but the *Ansars*, or those of *Medina*, who join'd with him, would have him buried where he died: Others had a fancy to carry his Corps to *Jerusalem*; to be there interred among the Sepulchres of the Prophets. And while each Party strove to have their own way comply'd with, the Contest grew so hot; that they had all gone together by the ears, had not the Wisdom of *Abu-Beker* interposed, who told them, he had often heard from the Prophet himself, that Prophets were to be buried in the place where they died; and then without any more ado, he commanded the Bed on which he lay to be pulled down, and a Grave to be immediately dug under it, to which all consented, and there they interred him forthwith; which was the Chamber of *Ayesha*, his best beloved Wife, at *Medina*, where he lies to this day, without an Iron Coffin, or Loadstone to hang by in the Air, as the fabulous Stories, that commonly pass among Christians, do relate. They have built over his Grave a small Chappel, adjoining to one of the Corners of the chief Mosque in the City, which was the first erected by *Mahomet* to that impious Superstition: here Pilgrims, in their Return to *Mecca*, as they think, call in to pay their Devotions, but their Law does not oblige them to it; the Pilgrimage which it enjoins being to be perform'd to the *Caaba* at *Mecca*, and not to

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Mahomet's Tomb at Medina, as some have erroneously related.

Thus this notorious Impostor ended his Life, being full sixty three Years old on the Day in which he died, that is, according to the *Arabian* Account, which make only sixty one of our Years: He had taken upon him to be a Prophet for three and twenty Years, of which he lived thirteen at *Mecca*, and ten at *Medina*; during which time, from very mean Beginnings, he rose by the Impulse of his Ambition, and Sagacity of Understanding, to that height, as to bring about one of the greatest Revolutions that ever happen'd in the World, and which immediately gave birth to an Empire, that in eighty years time extended its Dominions over more Kingdoms and Countries than ever the *Roman* Empire could do in eight hundred: and tho it continued in its Vigour not much above three hundred Years, yet out of its Ashes have sprung up many other Kingdoms and Empires, of which there are four at this day, that may be justly reckon'd amongst the largest and most potent on the face of the Earth: I mean, the Empire of *Turkey*, the Empire of *Persia*, the Empire of the *Mogul* in *India*, and the Empire of *Fez* and *Morocco* in *Africa*.

Mahomet, as to his Person, was of a proper Stature, and comely Aspect, and much affected to be thought to resemble *Abraham*: As he must be a Man of great Valour and true Courage, so he had a very piercing and sagacious Wit; and for accomplishing the Design which he undertook, was thorowly versed in all the Arts, whereby to insinuate into the Favour of Men, and wheedle them over to serve his Purposes, to which he principally owed the Success of his Undertakings. As for the first part of his Life, it was very wicked and licentious, much delighting in Rapine, Plunder, and Bloodshed; but it must be remembered he was an *Arab*, and that his Countrymen mostly follow'd this kind of Life, being almost continually in Arms, one Tribe against another, to plunder and take what they could away from each other. However, the *Mahometans* would have us believe him to be a Saint from the fourth Year of his Age, because the Angel *Gabriel* took him then from among his Companions, while at play, open'd his Breast, took

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out his Heart, and wrung out a black Drop of Blood that was in it, in which, they say, was contain'd the *Fomes Peccati*; so that it had none of it ever after: and yet he himself, in the 48th Chapter of his Alcoran, brings in God giving him a large Charter of Pardon for all his Sins past and to come.

That his predominant Passions were Ambition and Lust, is evident, by the course he took to gain Empire, and the multitude of Women he had to do with: and both of them run thro the whole Frame of his Religion, there being scarce a Chapter in the Alcoran but lays down some Law, of War and Bloodshed, for the promoting of his Ambition, or else gives some liberty for the use of Women here, or some promise for the Enjoyment of them hereafter, to gratify his Lust.

It does not appear in the life-time of *Cadigha*, who was his Wife till the fiftieth Year of his Age, that he ever marry'd another; the reason is uncertain: however, as soon as she was gone, he multiply'd them to a great number; besides several Concubines which he had, fifteen are the fewest, they write, he married: some have mounted them to one and twenty, of whom five died before him, six he repudiated, and ten were alive at his Death; but the tenth, with whom he had contracted Marriage a little before his Illness, he never brought home to his House. The Names of the other nine were, *Ayesha*, the Daughter of *Abu-Beker*; *Haphsa*, the Daughter of *Omar*; *Zewda*, the Daughter of *Zama*; *Zainah*, the Daughter of *Hafbeth*; *Jeweira*, the Daughter of *Hareth*; *Sephia*, the Daughter of *Hai*; *Em Se- lema*, *Em Haliba*, and *Maimuna*.

The best-beloved of all his Wives was *Ayesha*, the Daughter of *Abu-Beker*: we have already observ'd how he marry'd her when very young; and tho she was a very wanton Woman, and had amorous Intrigues with other Men, for which *Mahomet* was moved to repudiate her; yet he loved her so much, that he could not part with her: but to save her Reputation and his own, he compos'd the 24th Chapter of the Alcoran, to declare from God her Innocence; for therein he tells his Followers, that the Charge against her was an Imposture, and a most impudent Lye. He forbids them to speak of it any more, and threatens

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a severe Curse, both in this and the future Life, upon all those who should accuse of Immodesty, chaste, innocent, and faithful Women. *Mahomet* had taken care to have her bred up in all the Learning then in use in *Arabia*, especially in the Elegancy of their Language, and the Knowledge of their Antiquities; so that she became the most accomplish'd Lady of her time in that Country. She was a bitter Enemy to *Ali*, because he was the Person that discover'd her Incontinency to *Mahomet*, and therefore imploy'd all the Interest she had in every Vacancy of the Caliphate, to hinder his Election, tho as Son-in-law to the Impostor, he had the fairest pretence to it; and when at last, after having been put by thrice, he attain'd that Dignity, she appear'd in Arms against him, and tho she could not prevail that way, she proved his Ruin, by causing that Defection from him, which at length was the undoing of him and all his House. She lived forty Years after the Death of *Mahomet*, and was in so much Reputation with her Sect, that she was call'd the Prophetess, and the Mother of the Faithful; and they had recourse to her in most points of Difficulty relating to their Law, to know what had been the Sense of their Prophet while alive in the Particular they doubted of, and her Answer pass'd for an authentick Tradition ever after: for all their Traditions which compose their *Sonnah*, are pretended either to be derived from her, or some of *Mahomet's* ten Companions, by whom they mean those ten who first came in to him. Her Testimony to a Tradition is reckon'd the most authentick, and next to her that of *Abderrahman Ebn Auf*: for being of all others the most familiarly conversant with the Impostor all the time the deluding Scene was acting, and a Person of an extraordinary Memory; he was the most confided in for giving in an exact Account of all his Words and Actions relating to his Religion: and there are no less than 5340 Traditions reckon'd amongst them, which are only built upon his Authority. This Person is also call'd *Abu-Hareira*, or the Father of a Cat, which Name *Mahomet* gave him for his Fondness to a Cat, which he most an end carry'd with him in his Bosom wherever he went; for it is usual in the *Arabick* Tongue, when a Man is remarkable for any one particular thing, thus to express it, by

by calling him the Father of it: and so *Chalid*, who was *Mahomet's* Landlord when he first came to *Medina*, was for his remarkable Patience call'd *Abu-Job*, that is, the Father of *Job*, or of the Patience of *Job*. And since we have mention'd this Appellation, it will not be superfluous to add in this place, that this was that *Job*, who dying at the Siege of *Constantinople*, when attacked by the *Saracens*, was buried under the Walls of that City, and his Tomb is to be seen there to this day, where all the Sultans go forth to be inaugurated, when they first take upon them the Imperial Authority.

Haphsa, the Daughter of *Omar*, was next in favour to *Ayesha*, and *Mahomet* intrusted her with the keeping of the Chest of his Apostleship, wherein were laid up all the original Papers of his pretended Revelation, out of which the Alcoran was compos'd; and *Abu Beker*, after the finishing of it, redeliver'd the original Copy to her, to be kept in the same Chest: which shews the Mistake of *John Andreas*, in assigning the Custody of that Chest to *Ayesha*, it being unlikely that *Abu-Beker* would dispossess his own Daughter of that Office, which was so honourable, had she first been intrusted with it by the Impostor. *Haphsa* was by much the elder Woman, and probably for that reason prefer'd to this Trust; for she was sixty Years old at the time of her Death, which happen'd towards the latter end of the Caliphate of *Othman*, and therefore must have been at least forty Years old when the Impostor died, whereas *Ayesha* was not full twenty.

Zewda, of all his Wives, was least in favour with him, and he had a Design to put her away, but she pressed him earnestly that she might still have the Reputation of being his Wife, promising she would be content to bed with him no more, but always give her turn to *Ayesha*, which he readily accepted.

Zainab was first the Wife of *Zeyd*, his enfranchis'd Slave, who being a Woman of great Beauty, *Mahomet* fell desperately in love with her; but to prevent Scandal, after he had done all he could to suppress his Flame, he broke the matter to her, and caus'd *Zeyd* to put her away, that he might marry her: However, it gave great offence to his Followers, but to salve the matter, out came the Chapter of Heresies in the Al-

coran, where God is brought in, declaring, that he had married *Zainab* to *Mahomet*, and given him free liberty to enjoy her according to his Desire. She lived with him to the time of his Death, and always gloried and valued her self before his other Wives, that whereas they were married to the Prophet by their Parents and Kindred, she was married to him by God himself, who dwells above the seven Heavens.

We have already told you how he married *Jeweira*: *Sephia* was a Jewess, and descended of the Priestly Race, for which reason she was wont to brag that she had *Aaron* for her Father, *Moses* for her Uncle, and *Mahomet* for her Husband. Besides these, he had a Concubine, on whom he much doated, an *Egyptian* Woman, and a Christian of the *Jacobine* Sect: The Governour of *Egypt* having occasion to treat with him about some certain Affairs, to gratify his brutish Passion, and thereby to incline him the more to his purpose, made him a Present of this Maiden, who was then only fifteen Years old: But how secret soever he managed his Amours for fear of his Wives, *Ayesha* and *Haphsa* found it out, and catch'd them in the Fact, which they attended with most bitter Reproaches; and that he who call'd himself a Prophet sent from God to teach Men Righteousness, should do such Wickedness. At which being much confounded, he swore a solemn Oath, that in case they would conceal the matter, and say nothing of it, to prevent the Scandal it would occasion, he would never have to do with her again; which was agreed to: but his Lust having got the Ascendency of his Oath, they catch'd him a second time, and having loaded him with multitudes of Reproaches both for his Perjury and his Adultery, retired to their Father's House; which giving great Offence, he had recourse to his old Art, and out came a new Revelation to justify him in it: it's call'd the Chapter of the Prohibition in the Alcoran, wherein he wickedly brings in God, allowing *Mahomet* and all his Mussulmans, notwithstanding their Wives, to lie with their Maids when they pleased. The first words of this Chapter, which is the 56th, are; 'Oh Prophet, why dost thou forbid what God has allow'd thee, that thou mayst please thy Wives? God hath granted unto you to lie with your Maid-Servants.' Which Law being promulgated,

mulgated, it pleased his licentious Followers so much, that no more words were made about it; and it has ever since been an establish'd Law among all the *Mahometans*, besides their Wives, to keep as many Women Slaves for their Lust, as they shall think fit to buy, and the Children of the one are as legitimate as those of the other.

Ayesha and *Haphsa* finding how things went, and that *Mahomet* in the same Chapter threatned them with a Divorce unless they submitted, they, by the Mediation of their Fathers, made their peace, and from thenceforward totally submitted to his pleasure in all things; so that he had what Communication he pleased with his Maid *Mary*, who brought him a Son named *Abraham*, and both of them after *Mahomet's* Death were sent into *Egypt*, but no mention has been made of either ever since.

One of the main Arguments used by *Mahomet's* Followers for his having so many Wives, is, that he might beget young Prophets; but he left no Children behind him by any of them, except *Fatima*, the Wife of *Ali*, and she survived him only sixty Days.

As the gratifying his Ambition and his Lust was the main End of his Imposture, so they both appear'd continually thro the whole Contexture of it: His Ambition at first had the Predominancy, but when he began to be somewhat satiated by the Power he had attain'd, his Lust grew upon him with his Age, and he seem'd at length to be totally dissolv'd into it. And strange things are related of him on this account; as that he had the Strength of forty Men in Venery, and that he knew all his Wives, when he had eleven of them, one after another, in an hour's time. Whatever Laws he promulgated, to restrain the Concupiscence of other Men, he always took care to except himself, resolving it seems to take his full Swing this way, according as the bent of his violent Appetite should lead him. 1. He would not allow any other to have above four Wives, but he reserv'd a liberty to himself to marry as many as he thought fit, without restraint. 2. He obliged all others, who had two, three or four Wives, to use them equally alike, both as to their Clothing, Diet, and the Duties of the Marriage-Bed; and in case any Wife thought her self unequally used in any of these respects,

it's allow'd in all *Mahometan* Countries, that she may make her Complaint to the Judge, and the Law will oblige her Husband to do her justice : But *Mahomet* reserv'd to himself the liberty to do as he pleas'd in these cases ; and therefore when some of his Wives were aggrieved, and complain'd that he shew'd more favour to *Ayesha* than to them, he brought in God, in the 33d Chapter of his Alcoran, giving him full liberty to deal with his Wives as he thought fit, either in going in to, or abstaining from them, and commanding them to be satisfy'd with whatever he should do in reference to them.

Mahomet, in the fourth Chapter of the Alcoran, call'd the Chapter of the Women, forbids his Mussulmans to marry with their Mothers, their Mothers-in-law, the Wives of their Fathers, their Daughters, the Sisters of their Fathers, the Sisters of their Mothers, the Daughters of their Brothers, the Daughters of their Sisters, their Nurses, their Sisters Sisters, the Mothers of their Wives, the Sisters of their Wives, the Daughters of their Wives by other Husbands, the Daughters of Women whom they have known, and the Wives of their Sons, and the marry'd Wives of other Men : and yet in the 33d Chapter of his Alcoran, he brings in God exempting him from this Law, and giving him an especial Privilege to take to Wife his Brothers and Sisters Daughters, and to go in to any other Woman whatsoever of the Believers, that should be willing to prostitute her self to him : but he there takes care to appropriate this liberty so peculiarly to himself, that he excludes all others whatsoever from it ; and the only Restraint he puts upon himself, because of the great Offence the marrying of his Slave's Wife gave his Followers, was this, set down in the same Chapter, That it should not be lawful for him for the future to take another Man's Wife, how much soever he might be taken with her Beauty.

As he was thus brutishly captivated with the Love of Women, so he was extremely jealous of those he had taken to be his Wives, and therefore he threatens them with double the Punishment of other Wives, both here and hereafter, in case they should prove false to his Bed : and when some of his Followers too frequently resorted to his House, and entred into Dis-
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courfe with some of his Wives; to prevent this for the future, out came thofe Verfes of the Alcoran, as from God, wherein he tells them, That they ſhould not enter into the Houfe of the Prophet without leave, and that if invited to dine with him, they ſhould depart as ſoon as Dinner was over, and not enter into Diſcourſe with his Wives; that tho the Prophet might be aſham'd to bid them be gone, yet God was not aſham'd to tell them the truth. And he does in the ſame Chapter prohibit his Wives to ſpeak with any Man, unleſs their Faces were veil'd. Nay, this his Jealouſy even proceeded beyond the Grave, for he could not bear that any one elſe ſhould have to do with them, tho after his Death, and therefore he forbade all his Followers to go in to any of them as long as they lived: and tho all other Women when repudiated, or become Widows, had liberty to remarry, all his Wives were excluded from it; and accordingly all thoſe that ſurvived him, continued Widows ever after, tho ſome of them were very young, and particularly *Ayeſha*, who at his Death was not full twenty Years old, and lived above eight and forty Years after, which in that hot Country was looked upon as a very great Reſtraint put upon them.

In all theſe Inſtances it plainly appears how much *Mahomet* made his Impoſture ſerve his Luſt, and other Purpoſes: In a word, as his Intereſt and Deſigns vary'd, ſo he was forced to make his pretended Revelations vary likewise; which is a thing ſo well known to thoſe of his Sect, that they all acknowledge it: and therefore where the Contradictions are ſuch, as that they are not able to ſalve 'em, they will have one of the contradicting places to be revoked; and they reckon above 150 Verſes in the whole Alcoran which are thus revoked, which is the beſt ſhift they can make to ſalve the Contradictions and Inconſiſtencies of it; tho they do thereby exceedingly betray the Unſteadineſs and Inconſtancy of him who was the Author of it.

Mahomet, in the beginning of his Impoſture, ſeem'd more inclin'd to the Jews than the Chriſtians; and in the firſt Formation of his new-invented Religion, follow'd their Pattern more than any other: but after his coming to *Medina*, he conceiv'd ſuch Diſguſt againſt them, that he became their moſt bitter and irreconcilable

cilable Enemy, and used them with greater Cruelty in his Wars, than any other People he had to deal with; but he was much more favourable to the Christians, and whenever they fell under his power, they had always good Terms from him. His general Rule, and which he laid a strict Obligation upon all his Followers to observe, was to fight for the Propagation of his Religion; and there were only two Conditions on which he granted peace to any he had to do with, and these were either to come in to his Religion, or submit to be Tributaries to him: they that did the former, had the same Privileges and Immunities as the rest of his Followers; but the other had only the Benefit of his Protection, as to their Goods and Persons, and the free Exercise of their Religion, without any other Privilege or Advantage whatsoever, for which every Man paid an annual Tribute. But those who would not submit and make their peace with him on one of these two Conditions, were by his Law to be put to the Sword. And this Law, in every Particular of it, is observ'd to this day in all *Mahometan* Countries. Few submitted to him at first, but such as he forced by Conquest: but when his Power became formidable, then Multitudes both of the Christian and other Religions flock'd to him for Protection, and became his Tributaries; but the Christians had ever the better Terms, which they enjoy even to this day, there being no *Mahometan* Country wherein their Religion is not esteem'd the best next their own, and the Professors of it accordingly are respected by them before the Jews, Heathens, and any other sort of Men that differ from them.

As the Impostor allow'd of the Authority of the Old and New Testament, so would he fain prove his Mission from both; and to this end his Advocates cite the following Texts, *viz.* Deut. 33. 2. where it's said, *The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of Saints: from his right hand went a fiery Law from them.* By which words they will have meant the coming down of the Law to *Moses* on Mount *Sinai*, of the Gospel to *Jesus* at *Jerusalem*, and of the Alcoran to *Mahomet* at *Mecca*; for, say they, *Seir* are the Mountains of *Jerusalem*, where *Jesus* appear'd, and *Pharan* the Mountains of *Mecca*, where *Mahomet* appear'd. But they are quite

The Life of Mahomet.

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quite out in their Geography, for *Pharan* is a City of *Arabia Petraea*, near the Red Sea, not far from the Confines of *Egypt* and *Palestine*, above five hundred Miles distant from *Mecca*. It was antiently an Episcopal See, under the Patriarch of *Jerusalem*, and famous for *Theodorus*, one of the Bishops of it, who was the first that in his Writings publish'd to the World the Opinion of the *Monothelites*: that City is now call'd *Fara*, and the Desarts lying from hence to the Borders of *Palestine*, are call'd the Desarts of *Pharan*, and the Mountains lying in it, the Mountains of *Pharan* in the Scriptures, near which *Moses* first began to repeat, and more plainly to explain the Law to the Children of *Israel* before his Death; and the abovesaid Text refers to it.

The next Text they cite, is *Psalms* 50. 2. *Out of Sion the Perfection of Beauty, God hath shined*; which the *Syriack* Version reads thus, *Out of Sion God hath shew'd a glorious Crown*: from whence some *Arabick* Translations having express'd the two last words by *Eclilan Mahmudan*, i. e. an honourable Crown; by *Mahmudan* they understand the Name of *Mahomet*, and so read the Verse thus; *Out of Sion God shew'd the Crown of Mahomet*. Another out of the Old Testament is *Isaiah* 21. 7. *And he saw a Chariot with a couple of Horsemen, a Chariot of Asses, and a Chariot of Camels*: But the old *Latin* Version has it; *Et vidit currum duorum Equitum, Ascensorem Asini, & Ascensorem Cameli*; i. e. And he saw a Chariot of two Horsemen, a Rider upon an Ass, and a Rider upon a Camel; where, by the Rider upon an Ass, they understand *Jesus Christ*, because he rid so to *Jerusalem*; and by the Rider on a Camel, *Mahomet*, because he was of the *Arabians*, who use to ride on Camels.

The only Text they produce out of the New Testament, is *John* 16. 7. *If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you*. By the Comforter the *Mahometans* will have their Prophet *Mahomet* to be meant; and therefore one Title they give him among others in their Language, is *Paraclet*, the *Greek* word used here for the Comforter, made *Arabick*. They also add, that the very Name of *Mahomet*, both here and in other places of the Gospel, was expressly mention'd, but that the Christians maliciously

The Life of Mahomet.

ciously put it out, and corrupted those holy Gospels; and that there is a Copy of these Gospels at *Paris* without these Corruptions, wherein the coming of *Mahomet* is foretold in several places, with his Name expressly mention'd in them. And some such thing they had to say to justify the impudent Lye of this Impostor, which in the Chapter of the Battel, which is the 61st of his Alcoran, hath these words; 'Remember that 'Jesus the Son of *Mary* said to the Children of *Israel*, 'I am the Messenger of God, he hath sent me to confirm the Old Testament, and to declare unto you 'that there shall come a Prophet after me, whose 'Name shall be *Mahomet*.' There is no Answer necessary to confute these silly Glosses; the Absurdity of them sufficiently appears: and since they could find nothing in all the Scriptures but these Texts to wrest to their purpose, which to every Man's Apprehension are so exceedingly wide of it; these shew at how vast a distance the true Word of God is from this abominable Imposture, and how much it is in all its parts contrary to it.

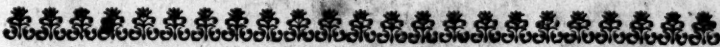
The End of the Life of Mahomet.

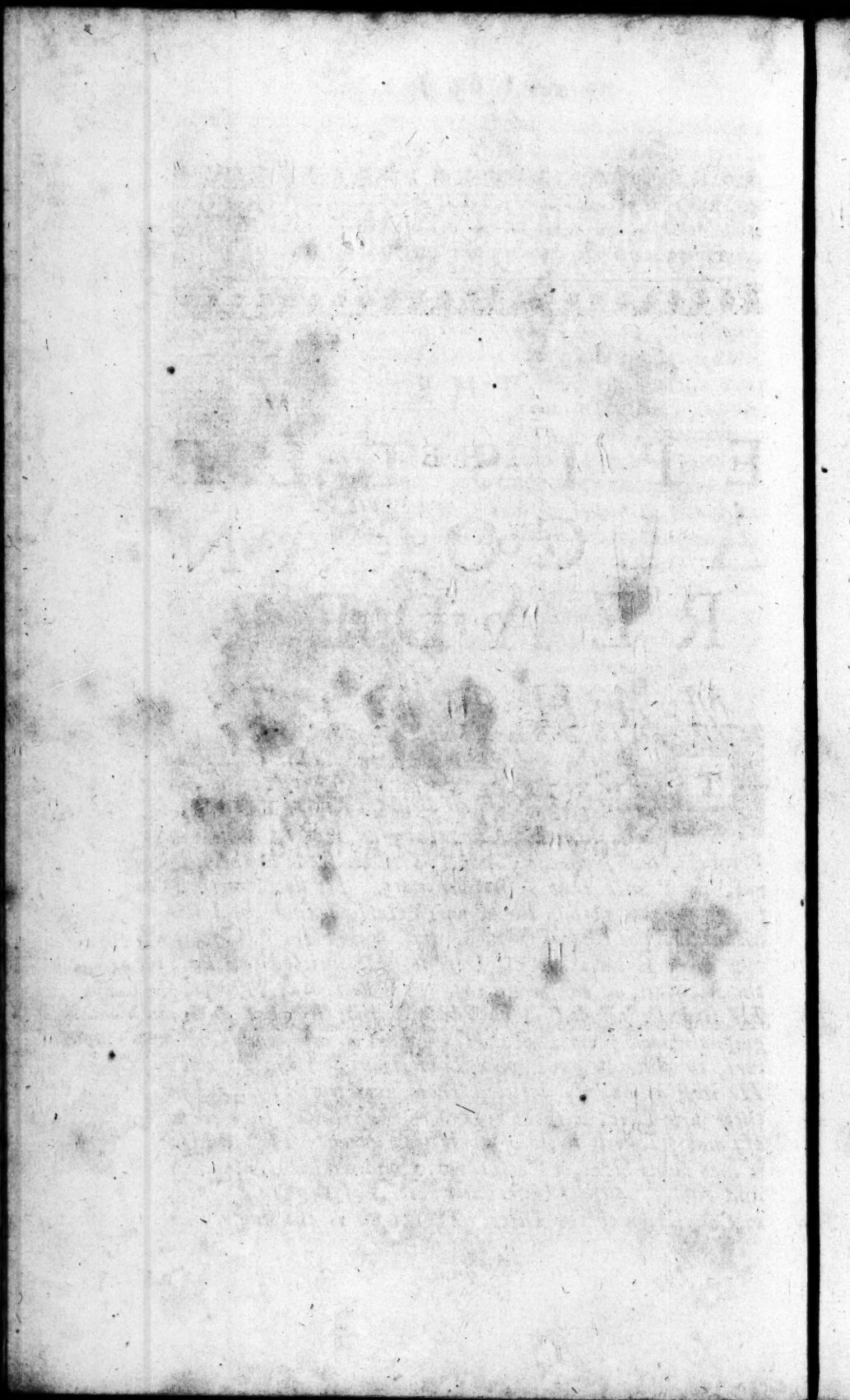


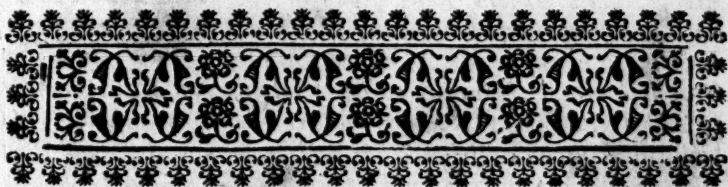


THE
ALCORAN
OF
MAHOMET:

Translated out of *Arabick* into *French*,
and now faithfully English'd.







T H E
E P I S T L E
T O T H E
R E A D E R.

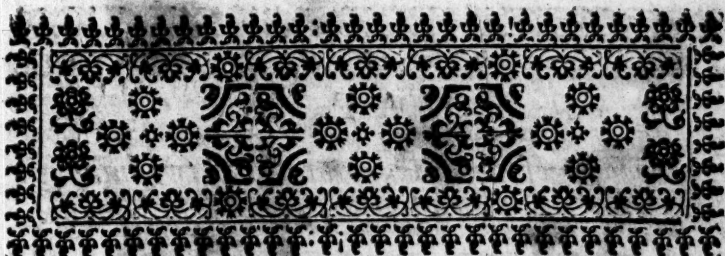
THIS Book is a long Conference of God, the Angels, and Mahomet, which that false Prophet very grossly invented; sometimes he introduceth God, who speaketh to him, and teacheth him his Law, then an Angel, anon the Prophets, and frequently maketh God to speak in the Plural, in a Stile that is not ordinary. He declaimeth against such as worship Idols, particularly against the Inhabitants of the City of Mecca, and against the * Coreis, * A power-who were Enemies to his Design. He intitled this Book *ful Family* the Alcoran, as one would say, the Collection of Precepts: in Arabia, He likewise termed it *El Forcan*, that is, that distin- in Maho- guisheth Good from Evil: He divided it into many Chap- met's time, ters, to which he gave what Inscription he thought good: He most commonly intitled them with words that are in their first Line, without regard to the Matter they treat of, and speaketh little of their Inscription. He divided it into many Signs, or Verses, that contain'd his Ordinances and Fables, without Observation either of the Consequence, or Connection of the Discourse; which is the cause that thou

The Epistle to the Reader.

thou shalt find in this Book a multitude of incongruous Pieces, and divers Repetitions of the same things. It hath been expounded by many Mahometan Doctors, their Exposition being as ridiculous as the Text: They affirm the Original of the Alcoran to be written upon a Table, kept in Heaven; that the Angel Gabriel brought this Copy to Mahomet, who could neither write nor read; and stile him Prophet, or Apostle, in honour. Thou shalt find at the beginning of some Chapters Letters of the Arabic Alphabet, which some will not expound: They fear to utter things that may displease their false Prophet: Most of their Doctors affirm those Letters to be the first Letters of the Names of God. Thou shalt find the Exposition in this Version: Thou wilt wonder that such Absurdities have infected the best part of the World, and wilt avouch, that the Knowledge of what is contain'd in this Book, will render that Law contemptible.



THE



THE
ALCORAN
OF
MAHOMET.



CHAP. I.

The Chapter of the Preface, containing seven Verses, written at Mecca.



IN the Name of God, gracious and merciful ; praised be God, gracious and merciful : King of the Day of Judgment. It is thee whom we adore ; it is from thee we require help. Guide us in the right way, in the way of them that thou hast gratified, against whom thou hast not been displeased ; and we shall not be missed.



C H A P. II.

*The Chapter of the Cow, containing two hundred
four score and seven Verses, written at Mecca.*

See Erpe-
nius his
Grammar.

IN the Name of God, gracious and merciful. I am the most wise God. There is no Error in this Book; it guideth into the right way those that are righteous, who believe what they see not, who make their Prayers with Affection, and dispense in Alms a part of the Goods that we have given them. Such as believe the things that are inspired into thee, in those that have been preached before thee, and at the end of the World, are not ignorant they are guided by their Lord, and shall be blessed. Misery is upon Unbelievers. Whether thou reprove them, or do not reprove them, they will not be converted. God hath shut up their Heart, their Ears and Eyes, and they shall suffer great Torments. Many Men say, we believe in God, and of the Day of Judgment, and do not believe: they think to deceive God, and them that believe in God; certainly they deceive themselves, and know it not. God will augment the Infirmary which they have in their Heart, and they shall undergo the Rigours of an infinite Pain, by reason of their lying. When it was said to them, Pollute not the Earth, they said, We are true Observers of the Law of God; notwithstanding they were they that polluted, but they knew it not. When it was said to them, Believe ye as the World believeth? they said, Shall we believe as Fools believe? They themselves are Fools, and know it not. When they met with such as believed in God, they said, We believe as you do: And when they returned towards the Devils, their Companions, they said, We believe as you, and mock at those Men: Certainly God mocketh them, and continueth them in their Errors, to their Confusion. They that have purchased Error for the right way, have gained nothing in their Commerce, and are not well directed; they are like

See the Ex-
plication
of Gelal-
din.

See Gelal-
din.

to such as kindled Fire, and when it hath enlighten'd what is about them, God hath depriv'd them of Light, and left them in Darknes, deaf, dumb, blind, and they shall never be converted: or as a Cloud of Heaven, full of Darknes, Thunder, and Lightning, they stop their Ears with their Fingers, by reason of the noise, and for fear of death; but God seeth the Unbelievers, he causeth Lightning to approach, that ravish'd from them their sight. They have followed what appeared to them, and are detained in Darknes: But if God had pleased, he had deprived them both of Hearing and Sight; for he is Omnipotent. O People, worship your Lord, who created you, and all that were before you; it may be that you will fear him that hath extended the Earth, that raised the Heaven, and caused Rain to descend; that caused the Production of Fruits to enrich you. Say not, that God hath a Companion equal to him, because you know the contrary. If you doubt that I have sent my Servant, come, and bring some Chapters like to the Alcoran, and call to witness the Idols that you adore; if you are good Men, if you have not done it, or cannot perform it, fear the Fire of Hell prepared for Infidels and Idolaters; and declare to true Believers, who do good Works, That they shall enjoy the immense Pleasures of Paradise, wherein flow many Rivers; they shall there find all sorts of fair and savory Fruits, which God hath prepared for them; they shall consider, if they be like to such as they had before in the World: They shall there have Wives, fair and delicate, and shall dwell in eternal Felicity. God is not ashamed to compare a little * Puny to an extreme * *The Puny Greatness: Now so it is, that true Believers know, is a sink-* that it proceedeth from their Lord. The Wicked de- *ing Worm,* mand, what God doth mean by that Comparison? He *frequently* by this means misleadeth, and directeth many Men, *growing in* but misleadeth none but the Disobedient: such as per- *Beds in hot* vert his Testament and his Promises, such as retrench *Countries.* his Commandments, and defile the Earth, are damned. Why will you be impious, seeing that God hath given you Life after Death? He will cause you to die, he will raise you again, and you shall all return before him to be judged. He it is that created whatever is upon Earth, and ascending to Heaven, hath ordained seven Heavens, knowing all things. Remember to in-

See Kitab
el tenoir.

frustrate Men, that thy Lord said to his Angels, I would create a Vicar upon Earth; and when they answered, Wilt thou there place him that shall defile it, and shed Blood, while we exalt thy Glory, and sanctify thee? I know, said he, what you know not. He taught *Adam* the Names of all things, who discover'd them to the Angels; to whom God said, Declare to me the Names of all things that I have created, if you know them: they reply'd, Praise is due to thy Divine Majesty; we know nothing but what thou hast taught us, thou alone art knowing and wise. He said to *Adam*, Declare to them the Names of all things that I have created. After he had taught them, God said, Did I not tell you, that I knew what is not, neither in Earth nor Heaven; and that I understand whatever you make manifest, and whatever you keep most secret? Remember thou, that we said to the Angels, Humble yourselves before *Adam*; they all humbled themselves, except the Devil: he was already proud, and in the number of the Wicked. We said unto *Adam*, Dwell thou and thy Wife in Paradise, and eat there what thou likest, but approach not that Tree, lest thou be in the number of the Unjust. The Devil made them to sin, and depart from the Grace in which they were; then we said to them, Descend you Enemies one to another, you shall have a Dwelling upon earth, and Goods wherewith to live for a time. *Adam* begged pardon for his fault of his Lord; he pardoned him, because he is gracious and merciful, and said, Descend, and go all of you out of Paradise; there shall hereafter come to you a Guide from me. Such as shall follow him, shall be deliver'd from Fear and Affliction (at the Day of Judgment;) such as shall be impious, and conceal my Commandments, shall burn eternally in the Fire of Hell. O Children of *Israel*, remember the Grace I have done you, I will satisfy my Promises; perform yours, fear me, and believe in what I have sent from Heaven, confirming what was before taught you; be not the first impious, and forsake not my Law at any rate; fear me, and cover not the Truth with a Lye, neither willingly conceal it: Make your Prayers at the time appointed, pay Tithes, and worship your Lord with them that adore him. Will you command People that have no care of their Souls, to do good? Will you

The Alcoran in the Old and New Testament.

you meditate upon Scripture with observing it? Entreat for Succour with Patience, and with Prayers they abound not, but in them that are obedient, that believe they shall one day behold their Lord, and shall return before him to be judged. O Children of *Israel*, call to mind my Favours. I have preferred you to all the World; fear the Day, wherein one Soul shall not be chastised for another; when Prayer shall not be heard, neither Ransom, Succours nor Protection be found for the Wicked. Remember that we deliver'd you from the hands of *Pharaoh*, who afflicted you thro the Violence of Torments, who murdered your Children, abused your Wives; and that your Lord increased your Miseries, because of the Enormity of your Crimes. Remember that we divided the Seas to save you, and that we drowned *Pharaoh's* Men in your view; nevertheless, you worshipped the Calf, when we detain'd *Moses* with us forty Nights, in which you were extremely to blame; after this, we pardoned you, it may be that you will give me thanks. We gave unto *Moses* the Book, that distinguisheth Good from Evil; perhaps you will be converted. Remember that *Moses* said to his People, You were to blame for having adored the Calf; repent, and be converted to your Creator: slay one another, that will be a thing acceptable to God; he will pardon your Crime, he is gracious and merciful. You said, O *Moses*, we will not believe thee, for that we see not God; then you were smitten with Thunder, you saw your Misery with your own Eyes: nevertheless, we raised you after your Death; perhaps you will give me thanks. We covered you with the Shadow of Clouds, we caused Manna and Quails to fall upon you, and said, Eat the good things we have given you. They did us no harm, when they murmured, they afflicted themselves. We said, Enter into that City, and eat therein what shall content you; enter in at the Gate with Humility, and say, Remove our Sins from us. I will pardon your Offences; and increase the Graces of those that are righteous: then the Wicked altered their Words that were taught them; but I sent my Indignation from Heaven upon them, according to their Demerits. When *Moses* demanded Drink for his People, we said, Smite the Rock with thy Rod; incontinently there sprung

See Gelal-
din,

See Kitab
el tenoir.

forth twelve Fountains, and every Man knew his place where to drink: Eat and drink the good things of God, and defile not the Earth any more. You said unto *Moses*, We are not satisfy'd with one sort of Meat; entreat thy Lord that he give us what the Earth produceth, Beets, Cucumbers, Garlick, Lentils, and Onions: he said, Desire you to change Good for Evil? Go down into *Egypt*, you will there find what you require. They were beaten with Disgrace and Poverty, and returned into the Wrath of God, for that they disobey'd his Commandments, and unjustly slew his Prophets, for which they were greatly to blame. All those that shall believe, Christians, Jews or Samaritans, such as shall believe in God at the Day of Judgment, and do good Works, shall be recompensed by their Lord, and be free from Fear and Affliction at the day of the Resurrection. When we received your Promise to believe in the Old Testament, we raised a Mountain over you, to over-shadow you, and said, Comprehend with Affection what we teach you, and remember; perhaps you will fear the Fire of Hell, and Disobedience; nevertheless, you have gone astray: without the Mercy of your Lord you shall be in the number of the Damned. You know what befel those that observed not the Sabbath; we said unto them, Be ye abhorred, and despised as Apes: We left this Punishment, as an Advertisement to their Temporaries and Posterity, and particularly to be for an Example to the true Believers. Remember thou, that *Moses* said unto the People, God commandeth you to sacrifice a Cow: They answer'd, Dost thou mock us? He reply'd, God defend me from being in the number of the Ignorant. They said, Call upon thy Lord, that he instruct us what Cow that ought to be. He said, It must be a Cow of a middle Age, neither young nor old, and do what is commanded you: They said, Pray unto thy Lord, that he shew us of what Colour it ought to be: It must, said he, be of a bright yellow Colour, that it may delight the Eyes of the Beholders. They said, Invoke thy Lord, that he instruct us what it ought to resemble, and we shall (if it please him) be obedient to his Commandments. He said, God answereth you, that it must be a Cow that never bare the Yoke to till the Earth, neither water the Fields

Fields round, and that hath never laboured, neither hath spot upon her Body. They said, Thou hast now spoken truth; they then sacrificed her, and it wanted not much, but they had not done it. When you have slain any one, you are then full of Wrath, and become proud; God bringeth to light whatever you conceal. We said, Smite that dead Body with a piece of that Cow; so God raiseth again the Dead*, and manifesteth* *The* to you his Miracles: it may be you will comprehend *Turks be-* them, yet your Hearts are hardened, more obdurate *lieve that* than Rocks; for Rivers flow from Rocks, when they *a Manshall* cleave and appear, or when they fall, and overturn by *rise again,* the Permission of his Divine Majesty. God is not ig- *being smit-* norant of your Actions. Do you desire the Jews should *ten with* believe you, because many among them write the *the Tongue* Word of God, and alter it at pleasure, after they have *of that* comprized it? When they meet with true Believers, *Cow.* they say, We believe in God; and being assembled, they say among themselves, Have you entertained those true Believers, for that God hath instructed you, that they may find no excuse against you at the Day of Judgment, before his Divine Majesty? Understand *See Bedaci.* you not that they would excuse themselves upon what *din.* you have said to them? Know they not that God knoweth whatever they conceal, and what they bring to light? There be some that know neither to read nor write, that understand nothing of Scripture, but what they have learned from the Lyes of their Doctors, yet they think to be knowing Men. Misery is upon them that conceal the Scripture in their hands, that alter it, and say, that what they read proceedeth from God to profit any thing thereby. Misery is upon them, because of what their hands have written; Misery is upon them, and upon what they have gained, in blaspheming against God. They have said, we shall continue in Fire but a number of days: Say unto them, Have you capitulated with God? He will not act against his Promises: Will you speak of God what you know not? Such as have gained ought, and were entangled in the Sin of their Gain, shall for ever remain in the Flames of Heli; and they that have Faith in God, and do good Works, shall eternally enjoy the Delights of Paradise. Remember thou, that we taught the Commandments of the Law, and how we said to

The Alcoran of Mahomet.

the Children of *Israel*, Worship one only God, do good unto your Father and Mother, to your Allies, Orphans, and the Poor: speak mildly unto the People, make your Prayers at the time appointed, and pay your Tithes; nevertheless they were disobedient, except some very few among them. When we received the Commandments of God, and that we said, Shed not your Blood, neither forsake your Houses, you approved it, your selves are Witnesses; nevertheless you slew many, and constrained a great number to desert their Habitation, you assisted each other in Injustice and Impiety. If Slaves have recourse to you, you shall redeem them, their Deliverance is appointed you: Do you believe one part of the Scripture, to abjure the other? The Reward of any of you that shall do this thing, is Ignominy in this World, and to be precipitated into the most grievous Torments of Hell at the Day of Judgment. God is not ignorant of your Actions. Such as purchase the Life of the World to quit Paradise, shall not be eased in their Miseries, and be utterly deprived of Succours. Certainly we gave the Law to *Moses*, and after him sent many Prophets; we inspired Knowledge into Jesus the Son of *Mary*, and strengthened him by the Holy Ghost; but you arose against the Prophets, that came contrary to your Affections, you belyed one part, and slew another. The Unbelievers said, Our Heart is hardned, it is God that hath cursed them, by reason of their Impiety, and few of them will believe the Commandments of his Divine Majesty. When God hath sent them any Book, confirming the Scriptures, which they before approved, (*viz.* the Old Testament and the Gospel) they demanded Succours when they met with the Wicked, and being succoured, they either understood it not, or would not receive it. The Curse of God is upon Infidels, especially upon them that have sold their Souls, and through Envy disobey'd his Commandments: He bestoweth his Grace on whom he pleaseth; they are returned in the Displeasure of his Divine Majesty, who hath prepared for them grievous Torments, because of the Enormity of their Crimes. When it was said to them, Believe in the Commandments of God; they

See Kirab said, Do we not believe in what hath been commanded
el renoir. us? Nevertheless, they have no Faith in the Truth
 which

which God hath sent, confirming the Prophecies and the Precepts that they before approved: Say unto them, Had you heretofore slain the Prophets, if you had believed in his Law? *Moses* certainly had caused you to see Miracles, but ye adored the Calf after his departure, wherefore you were greatly to blame. We received your Promise, to observe the Commandments of the Law, and raised a * Mountain over you; un-
 derstand with Affection what we teach you, and hear-
 ken to what is commanded you: They answered, We
 have heard; and disobeyed, and inclined their Heart to
 the Adoration of the Calf, because of their Impiety.
 Say to them, Doth your Faith command you to do it,
 if you believe in God, and Life eternal? Think upon
 Death, if you be righteous; they regard not their past
 Errors, but God knoweth the Unjust: Thou shalt find
 them with Diligence, and desire to live a long time:
 The Wicked hope to live a thousand Years, but they
 shall be exempt from the Punishment to live long;
 God beholdeth all their Actions. Say to them, Who
 is an Enemy to *Gabriel*? He by the permission of
 God hath inspired into * thee the Alcoran, that con-
 firmeth the antient Scriptures, and guideth the Good
 in the way of their Salvation, and declareth to them
 the Joys of Paradise. He that is an Enemy to God,
 the Angels, his Prophet, to *Gabriel* and *Michael*, shall
 be rigorously chastised; God is an Enemy to Infidels.
 We have sent thee Precepts clear and intelligible, none
 will abjure them but the Wicked: Some of them have
 acted against their own Promises, and the greatest part
 is incredulous: Many of them that have knowledge in
 the written Law, have forsaken it, even when God
 sent them any Prophet to confirm the Scriptures, that
 they had before received and approved. They cast
 the Book of God behind their backs, as if they knew
 it not, and adhered to what the Devils taught in the
 Reign of *Solomon* (yet *Solomon* sinned not, but the Devils
 only, that instructed the People in *Magick*) and what
 was taught by the two Angels, *Arot* and *Marot*, in *Arot* and
Babylon. Before they taught the People, they said, *Marot*, *Ma-*
 We are not Seditious, neither be you impious. The
 People learned of them, what concerneth the Separa-
 tion of the Man and the Woman, and what breedeth
 Hatred betwixt them. They did not harm to any by
 their

*The Jews
and Chris-
tians who
have the
written
Law. See
Gelaldin.*

their Magick, but thro the permission of God, the People learned of them what might hurt, and not be profitable to them; they instructed in Magick them that sold their part in Paradise, at the loss of their Souls, altho they knew their Error, that they had before believed in God, and feared his Divine Majesty. Repentance inspired by God is exceeding profitable, if they understood to know it. O you that fear God, say not, Honour us; say, Regard us, and hearken to what is commanded you. To Infidels are prepared dolorous Torments; the Jews and Christians desired not that God should send you good, but God very liberal, gratifieth with his Mercy whom he pleaseth: he will not alter his Commandments, neither forget them; he will moreover teach others more profitable, or of the like nature. Know you not that God is omnipotent? Understand you not that to God appertains the Kingdom of Heaven, and of Earth? Who except God will be your Protector? Will you question your Prophet, as *Moses* was heretofore questioned? He that shall change Faith into Impiety, shall forsake the good way. Many that have knowledge in the Scripture, endeavoured to mislead you thro Impiety and Envy, notwithstanding they are not ignorant of the Truth; forgive them, and beware of them, until God hath (otherwise) disposed; he is omnipotent. Make your Prayers at the time appointed, and pay your Tithes; you shall find before God the good that you do for your Souls; he beholdeth all your Actions. They have said, that none but the Jews and Christians shall enter into Paradise, it is their false Invention; say unto them, If you be good Men, bring your Reasons on the contrary; he that resigneth himself to God, and is a just Man, shall be recompensed by his Divine Majesty, there needeth not be any fear for him, he shall not be tormented in the Fire of Hell. The Jews say, the Christians are void of Reason; and the Christians affirm the Jews to be without Reason, nevertheless they study the Scripture, so speak the ignorant, God will determine their difference at the Day of the Resurrection. Who is more unjust than he that hindred, that God be remembered in Temples, and that studieth nought but their Destruction? Such Men cannot enter therein, but with Fear and Terror; they shall have

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on Earth Shame upon the Forehead, and in the other World shall suffer exceeding great Torments. The East and West are God's; whithersoever Men turn themselves, the Face of God doth there meet them, his Divinity extendeth thro the whole Earth. They said, Believe you that God hath a Son? Praised be God on the contrary; whatever is either in Earth or Heaven, appertaineth to his Divine Majesty, and all things obey him; he hath created Heaven and Earth, and when he willeth any thing, he saith, Be thou, and it is. The Unbelievers said, If God speak not to us, or if thou performest no Miracles, we will not believe thee; their Predecessors have said as much, and their Words have been like unto their Hearts; we have caused Miracles to appear to the Righteous, and have sent thee to preach and instruct the People: Enquire not why those that shall descend into Hell will not believe thee; the Jews and Christians will not be satisfied of thee, until thou follow their Opinion: Say unto them, There is no better Guide in the World than God: Take heed lest thou follow their Appetites, after that thou hast comprehended the Knowledge which we inspired into thee; who except God will be thy Defender? They whom we have taught the Scripture, that study and read it with Truth, believe the Contents of it; and they that do not believe, are damned. O Children of *Israel*, call to mind the favour that I did you; I preferred you before all the World: fear the day wherein one Soul shall not be able to assist another, when a Ransom shall not be accepted, neither Excuse; and when the Wicked shall not be protected. Remember thou, that *Abraham* requested of the Lord an Accomplishment of his Word; he said to him, I will establish thee among the People, to teach them the Mysteries of my Law: and he said, What shall become of my Lineage? He answered, Paradise shall not be open to the Unjust. We have established the Temple of *Mecca* for a sure Refuge of the People, in Repentance; he made his Oratory at * *Abraham's Place*; and we have commanded *Abraham* and *Ismael* to keep clean my House for them that shall repair thither in procession, with Humility and Adoration. When *Abraham* received this Command, he said, Lord fortify this City, and enrich its People with

* *Abraham's place*
is an Oratory in the Temple of Mecca.

all good things, and all the Inhabitants thereof, that shall believe in thy Divine Majesty, and the Day of Judgment. God said, I will for a time enrich the Infidels also, and precipitate them into the Fire of Hell, where they shall remain to all Eternity. When *Abraham* and *Ismael* raised the Foundations of the Temple of *Mecca*, *Abraham* said, Lord accept our Vows; thou understandest all, and knowest all things: Lord give us the Grace to be obedient to thy Commandments, and let a People issue from our Loins that may observe thy Law: Shew us the way we ought to follow, and have mercy upon us; thou art gracious and merciful: Lord send to this thy People a Prophet of their Nation, to preach to them thy Commandments, to instruct them in Scripture and Knowledge, and to purify them; thou art omnipotent and wise. No Man shall abandon the Law of *Abraham*, but to his own damage; I have chosen him in this World, and he is in the other, in the number of the Just. Remember thou that his Lord said to him, Be thou obedient to thy Lord, and trust thou in him; he said, I resign my self to God, Lord of the Universe: He commanded *Jacob* and his Children to follow the Law of God. My Children, God hath taught you his Law, trust you in him, be obedient to him even unto death. Were you present when *Jacob* was near unto death? And when he said to his Sons, Whom will ye adore after me? they answered, We will worship thy God, the God of our Fathers, *Abraham*, *Ismael*, and *Isaac*, one sole God; we resign our selves to his pleasure. The good that those Men gained, remained to them, and the Evil that you shall commit, shall be against you; enquire not after what they did. They have said, Be ye either Jew or Christian, you shall follow the right way. Say unto them contrariwise, The Law of *Abraham* is most just, he was not of the number of them that believed in many Gods. Say ye, We believe in God, in what he inspired into *Abraham*, *Ismael*, *Isaac*, *Jacob*, and the Tribes, in what was taught *Moses*, *Jesus*, and all the Prophets, we rely upon God. If they believe as you do, they shall not err; if they abandon your Faith, they will have a Controversy with you, but God shall protect you; he understandeth whatever they say, and what they do; he hath purify'd his Law, and what better

better Purification is there than that of his Divine Majesty? Say unto them, Will you dispute with us concerning God, who is your and our Lord? We will answer with our Actions, and you shall answer with yours; all our Confidence is in his Divine Pleasure. Will you say, that *Abraham, Isaac, Jacob*, and the Tribes, were Jews or Christians? Are you more knowing than God? Who is more unjust, than he that concealeth the Miracles that he hath seen to proceed from God? He is not ignorant of all your Actions. The Good that those Men have done, remain to them; and the Evil that they shall commit, shall be against you: enquire not after what they did. Some ignorant among the People will say, Their Prophet doth not appoint them to turn the face to that side, to which they turn'd heretofore, when they made their Orisons. Say unto them, The East and West belong unto God; he directeth in the right way whom he pleaseth. As we have conducted you into the right way, we have likewise commanded you to do that which is just, that you be Witnesses against the People at the Day of Judgment, and the Prophet Witness against you. I have not ordain'd *See Gelal* that you turn your Face as heretofore, when you din-
made your Orisons, to the end they may be known that follow the Prophet, from them that return to their Impiety. It will be irksome to the People to turn to that side, except to such as God hath guided into the right way. God will not make vain your Belief; he is gracious and merciful to his People. I see that thou liftest up thy Face to Heaven, turn which way shall please thee; but turn thou towards *Mecca*, wheresoever thou art. They to whom heretofore the Know-*These are the Jews and Christians that follow the written Law.*
ledge of Scripture was given, knew that the Truth proceeded from their Lord: what they do is not conceal'd from God, when thou shalt meet them; and that they will not turn themselves, as thou, in making their Prayers: do not thou likewise turn, as they; they turn not all the same way, follow not their Appetites, having comprehended the Knowledge that hath been inspir'd into thee, lest thou fall into the number of the Unjust. Many to whom we have given the Knowledge of the written Law, understand it perfectly, as also do their Children; nevertheless they conceal the Truth, and are not ignorant that it proceedeth from thy

thy Lord: be not thou of the number of them that doubt. Turn thy self always towards *Mecca*: Do good wheresoever thou art, God will be with thee; he is Omnipotent. From what place soever thou goest forth, turn thy Face towards *Mecca*. This is reasonable, and ordain'd by thy Lord. Whatsoever you do, is not hid from God; wheresoever you are, turn towards *Mecca*, that none may find wherewith to reprove your Actions, but the Unjust; fear not them, but fear me. I will accomplish my Grace upon you, and you shall be guided through the right Way. We have sent unto you a Prophet of your Nation, that shall teach you my Commandments, and purify you. He shall instruct you in the Scripture, in Knowledge, and in what you understand not. Remember me, I will remember you; praise me, and be not in the number of the wicked. O ye that are * True Believers, implore Succour with Patience and Prayers. Certainly, God is with such as are patient: Say not that those that are slain for the Defence of their Law, are dead; contrariwise, they are alive, but you know it not. I will try you, and afflict you thro the loss of your Goods, and Disease of your Persons: Paradise shall be for them that shall be patient, and shall say in their Affliction, We are given up unto God, and shall return before him to be judg'd; his Grace shall be upon them, and they shall not err.

† *Safa* and *Meroa* are Tokens of his Power: He that shall go on Pilgrimage to *Mecca*, shall not do amiss to visit those two Places; he that obeyeth, shall do well. God rewardeth them that do good Works, and knoweth all things. I will lay my Curse upon such as conceal my Commandments, they shall be accursed above whatever is in this World, except them that shall be converted, that shall do good Works, and bring to light what they conceal'd; I will give them my Grace; I am gracious and merciful. The wicked that dy'd in their Impiety, shall be eternally accurs'd of God, of Angels, and of all the World; they shall never be eas'd in their Torments, and shall be, without end, deprived of Protection. Your God is one sole God; there is none other God, but God gracious and merciful. The Creation of the Heavens and the Earth, the Difference of the Day and the Night, the Ship that faileth

* So the
Turks stile
themselves.

† *Moun-
tains near
Mecca.*

on the Sea for the Advantage of Commerce, the Rain that falleth from Heaven, to give Life to the Earth after its Death, the Diversity of Winds, and the Clouds that move between Heaven and Earth, are Signs of the Unity of God, to those that can understand it. There be that adore Idols, and love them: the True Believers love but one sole God. When thou shalt see the wicked, know, they shall one day see the Punishment of other Crimes. All Strength and Virtue proceedeth from God, most severe in his Chastisements. When a part of them that had embrac'd the true Law, separated themselves from the Company of True Believers, and that any Mischief befel them, they could not re-unite themselves: Then they said in their Affliction, If we another time meet our Companions, we will separate our selves from them, as they have separated themselves from us: Thus shall God give them to understand their Error with exceeding Sorrow, and they shall be eternally confin'd in the Fire of Hell. *See Kitab el tenoir.* O ye People! eat what is good and savoury in the Earth, and follow not the Steps of the Devil; he is your open Enemy, he will command you that which is evil and filthy, and to speak of God what you know not. When it was said to the Infidels, obey the Commandments of God, they said, We will follow the Steps of our Fathers; we will observe what they observ'd. Surely their Fathers were unwise and misled; they are like to him that crieth, and understandeth nothing of what is spoken, but the Voice; they are deaf, dumb, blind, and without Judgment. O ye, that believe in God, eat the good things that he hath given you, and give him thanks, if it be him that you worship. He forbiddeth you to eat Carrion, Blood, Swine's Flesh, and whatever is not kill'd, in pronouncing the Name of his Divine Majesty, except it be in extreme necessity, and in this case it shall not be reputed Disobedience nor Sin; God is benign and merciful: What they eat that conceal the Word of God, for any Profit or Advantage, shall be nothing but matter of Fire in their Bowels; God shall not speak to them at the Day of Judgment, but with Fury; he will not purify them, and they shall suffer rigorous Torments. They that have purchas'd Error for the right way, and Punishment for Pardon, shall burn in the Fire of Hell; for that

The Alcoran of Mahomer.

that God hath sent the most true Book that containeth his Commandments; they that impugn what is contain'd in that Book, are in an exceeding great Error, far from the Truth. It is not Justification to turn the Face, making your Prayers, towards the East or West; he shall be justify'd that shall believe in God, the Day of Judgment, the Angels, the Scriptures, and the Prophets; and that in Charity shall impart some part of his Goods to his Parents, to Orphans, to the Poor, to Pilgrims, and to Slaves. Such as believe in God, and have his Fear before their eyes, persevere in their Prayers, pay Tithes, they satisfy their Promises, and are patient in their Adversities. O ye that believe! the *Talio* is commanded you in Murder, the Free for the Free, the Slave for the Slave, the Woman for the Woman. But if any one pardon the Blood of his Brother, he shall prosecute the Malefactor, according to what he shall see most advantageous, thro Damages and Interests: It is a Facility which God hath given you thro his Mercy. He that shall do Injury to the Malefactor, having receiv'd Satisfaction of him, shall suffer grievous Torments: at the Day of Judgment you shall find

The Talio Life in the *Talio*. O you that are wise! it may be you is a Pain will fear God. He commandeth you to make your equal to the Testament when you approach unto Death; give Offence. Legacies of your Substance to your Father and Mother, your near Kindred, and bestow Alms on the Poor.

If any Man alter your Testament, the Sin shall be upon him, and upon all them that shall alter it: God understandeth, and knoweth all things. If any one feareth that there is an Error in the Testament that opposeth Reason, he shall do well to reconcile the Parties with Affection; God is gracious and bountiful.

O ye that believe! Fasting is commanded you, as it was them that were before you; you shall fear God and fast, particularly a certain number of Days; but if any one among you is sick, or in travel, at the time

* *Ramazan* of Fasting, he shall count the Days that he fasted not, is their Ea- and shall fulfil them at another time. Such as are not ster, which of Strength to fast, shall satisfy for Fasting, thro Alms; continueth he that shall obey shall do well: If you fast, you thirty shall do well. Fast the Month of * *Ramazan*, in which Days; du- the *Alcoran* descended from Heaven, to guide Men ring which they fast. into

into the right way; it containeth Precepts of Divine Right, and distinguisheth Good from Evil: all those that live to this Month, ought to fast. He that is sick, or in a Voyage, shall accomplish the Days that he fasted not another time, at his Conveniency. God willeth that his Law should be light unto you, and not a Burden; his Will is, that you observe the Days of Fasting, and that you return him thanks, for that he hath guided you in the right way, perhaps you will give him thanks. I will be near unto my Servants, when they shall enquire of thee concerning the Mysteries of my Law; I will hear their Supplications when they invoke me, that they may persevere in obedience to my Commandments; peradventure they will follow the right way. It is lawful for you to know your Wives the night of Fasting; they are necessary to you as your Clothes, and you are to them as necessary as their Garments: God knoweth, that otherwise you should have betrayed your Souls; he is bountiful to you, and hath pardoned you, know them, and perform what God hath appointed you. Eat and drink, until you may distinguish a white Thred from a black by the Light of the morning, then begin to fast until night: Know not your Wives when you are in the Temple: Such are the Limits prescribed of God, transgress them not. So God manifesteth his Commandment to the People, perhaps they will have the Fear of his Divine Majesty before their eyes. Dispend not your Goods unprofitably, and with Vanity; and corrupt not the Judges with Gifts and Presents, to eat maliciously the Substance of another: they will question you concerning the new Moon, say ye, That it is the Sign of the time appointed for Pilgrimages. It is not reasonable that you should enter the House of another a back way: he that fears God, doth well to enter thro' the Gate. Fear God and you shall be happy; fight for his Law against them that assault you, and do wrong to no Man, he loveth not them that are unjust; fly Infidels wheresoever you find them, and expel them out of the place, from which they shall have driven you: Sedition is worse than Murder; fight not against them at *Mecca*, until they assault you; if they there fight you, kill them, such is the Punishment of Infidels: if they set a period to their Infidelity, God

See Gelal-
din.

will be to them gracious and merciful: Fight against them to avoid Sedition: Faith proceedeth from God. If they desist from their Impiety, you shall exercise no Hostility against them, but only against the Wicked: If they fight you in the Month of *Mharam*, you shall fight them also in that same Month, and observe Reciprocation in Honours. Offend them that shall offend you in that Month, in the same manner that they shall have offended you. Fear God, and know that he is with them that fear him: dispend for his Glory, and throw not your selves into your own Destruction; do good, he loveth those that do good; accomplish the Pilgrimage appointed, if you be not hindred by your Enemies, or have not Conveniency to perform it: Shave not your Heads until you arrive at the place appointed for Sacrifices; if any of you be diseased, or sick in the Head, he shall there give satisfaction by Fasting, Alms, and Sacrifices, when you shall be in a place of Safety, and secure from your Enemies. Such as shall be hindred to accomplish Pilgrimage, and such as have not means to satisfy for the Sacrifices ordained, shall fast three days during the time of Pilgrimage, and seven days at their Return, which is in all ten days, if they be not Inhabitants at *Mecca*, with their Wives and Families. Fear God, and know that he is severe in his Punishments; Pilgrimage ought to be performed in a certain Month, they that shall desire to perform it, at the time prescribed, shall not know their Wives; they shall be humble, and shall have no quarrel in that Voyage. God knoweth all your good Actions, he shall augment your Faculties, he is a great Rewarder. Oh you that are wise, fear me, you sin not in demanding Good from your Lord, and making Merchandize in that Voyage. When you shall depart from the Mountain of *Arefat*, remember God in that of *Mou-char*, remember how he hath guided you, and how you were before out of the way; pass thro the place, thro which that People were wont to pass, and implore pardon of God, he is gracious and merciful. Having finished your Orisons, remember God with Affection, as your Fathers remembred you: There be among the People, that say, Lord give us Good in this World, and have no part in the other. Others there be that say, Lord bestow on us the Good of this World, Paradise in

See the Ex-
plication of
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in the other, and deliver us from the Fire of Hell : They shall all find the Good and the Evil that they have done, God is exact to keep account ; He that shall advance his Voyage two days, shall not sin, neither he that shall retard it, if he fear God : Fear God, and know, that you shall all one day appear before his Divine Majesty to be judged. There be Men whose Speech will be pleasing to thee in this World ; they will call God to witness what is in their Hearts ; nevertheless they are very pernicious, when removed from thee, and travelling upon the Earth ; they there commit Filthiness, and ruin both Village and Fruits. God loveth not Disorders : when it was said to them, Fear God ; Pride, with Sin, possessed them, but Hell shall be their Habitation. Some there be among the People, that sell their own Persons, out of a great Desire to please God ; surely he is gracious to them that serve him. Oh ye that believe in God ! be obedient to his Commandments, and pursue not the steps of the Devil, he is your open Enemy ; if you sin against God, having once learned his Commandments, know, that he is omnipotent to chastise you, and prudent in all his Works. Will the Wicked expect that God should appear to them in the Obscurity of a Cloud ? Or else the Angels with Command to extirpate them ? They shall be assembled before his Divine Majesty to be judged. Demand of the Children of *Israel*, how many Miracles were made appear to them ? He that altereth the Grace he shall have received of God, shall be severely punished. The Wicked esteem the Life of the World, and scorn those that believe in God ; but such as believe God, shall be above them at the Day of Judgment ; he enricheth with innumerable good things whom he pleaseth. The World was all of one Religion before Impiety took place : God sent his Prophets to instruct the People, to shew them their Error, and declare to them the Joys of Paradise ; he sent with them the Book of Truth, to judge the Differences among Men, no Man contradicted the Contents of it, but * such as had knowledge of the Scripture, and this * caused the Envy that is risen among them. God guided them that observed his Commandments, and such as with his permission obeyed his Will ; he directeth in the right way whom it pleaseth him. Do ye be-

See Kitab el tenoir.

** The Jews and Christians.*

See Gelal-

lieve to enter Paradise, unless that happen to you that beset your Predecessors? They were touched with Miseries and Diseases, and trembled, until that very instant that the Prophet said to the true Believers that were with him, When shall Divine Succour come? notwithstanding Divine Succour was not far off. They shall question thee concerning what they ought to expend; Say unto them, You shall assist with your Goods, your Father and Mother, your Allies, Orphans, the Poor, and Pilgrims. God will understand all the good you shall do: Fighting is enjoined you, altho it be against your will; it may chance that you will shun that which is profitable to you, and likewise love what is pernicious to you, God knoweth what you know not. They shall ask of thee if they shall fight in the Month of *Mharam*; say unto them, Great Battels shall happen in this Month, that shall shut up to the People the way of the Law of God; and Impieties, that shall hinder the multitude to go to *Mecca*. To drive the People from *Mecca*, is an exceeding great Sin: Sedition is worse than Murder. The Wicked shall not cease to fight you, until they have, if they can accomplish it, misled you from your Religion. His good Works among you, that shall quit his Law, and die an Infidel, shall be vain in this World, and himself be confined in the Fire of Hell: Such as believe in God, that separate themselves from the Impious, that abandon their Houses for the Service of his Divine Majesty, and that fight for the Faith, hope for his Mercy, he is gracious and merciful. They will enquire of thee concerning Wine, and Games of Hazard; say unto them, That it is in them a very great Sin, and yet of Utility to Men; but the Evil that they cause, is much greater than the Profit they reap. They will demand what they ought to expend in good Works; say unto them, What shall remain to you, your own Affairs being done. So God teacheth you his Commandments, peradventure you will call to mind the things of Earth and Heaven. They will enquire concerning Orphans; say unto them, If their Substance be intermingled with your own, do them no wrong, they are your Brethren in God, he knoweth them that do good, and those that do evil: if it had pleased him, he had detained much more from you, for he is omnipotent and just.

Marry

Marry not Women that believe in many Gods, until they believe in one sole God: a Slave that is a true Believer, is of more value than a free Infidel, notwithstanding she is beautiful. Infidels shall be summoned to Hell-Fire, and God calleth Men to Paradise, and to his Mercy, thro his mere good-pleasure, and declareth to them his Commandments, perhaps they will remember them. They will enquire of thee concerning the monthly Terms of Women; answer, that they are unclean: separate your selves from your Wives when they are menstruous, and come not nigh them until they be purified; when they shall be clean, approach them, according to what God hath commanded: He loveth them that repent of their Errors, that are clean and purified; your Wives are your Tillage, go to your Tillage at your pleasure, and do good for your Souls; you shall one day find it, fear God, and preach his Commandments to the true Believers. Your Religion doth not permit you to swear by God in vain, and oftentimes to justify your selves; God understandeth and knoweth all things, he will not regard what you shall speak at random, that shall not be hurtful to any, but he will see what it shall be in your Heart. He will be gracious and merciful; to such as shall swear not to touch their Wives for the space of four Months; if they return to them, he is gracious and merciful; but if they desire to repudiate them, he understandeth and knoweth all things. Women divorced shall tarry until their Terms be past four times before they marry again, it is not permitted them to conceal what God hath created in their Womb, if they believe in his Divine Majesty, and the Day of Judgment; if they fly from their Husbands, they shall be brought again to them, which is a thing reasonable. They ought to honour them, and their Husbands likewise ought to honour them; but the Husbands have a degree of advantage above them. God is omnipotent, and most wise in what he ordaineth. Divorce the first and second time ought to be performed with Mildness, Courtesy, and good Deeds; it is not lawful for you to take any thing from your Wives, of what you have given them, if you both fear a Disability of not satisfying the Commandments of God; but if you both fear to transgress the Bounds prescribed by God, you shall do well to

accord together, such are the Commandments of his Divine Majesty, transgress them not, such as transgress them are exceedingly to blame. He that shall have repudiated his Wife thrice, shall not resume her, until she hath been married to another that hath divorced her: then they may return to each other, and marry again without Sin, if they think themselves able to continue within the Limits prescribed by God, which he manifesteth to the Wise and Prudent. When you shall repudiate your Wives, appoint them the time they must tarry before they again marry, take them with Civility and Modesty, and in the like manner dismiss them, give them Presents according to your Abilities, and take them not, to abuse nor torment them; they that do this, offend their own Souls. Mock not at the Commandments of God; remember his Favours, and how he hath taught you Scripture-Knowledge, and the Mysteries of his Law: Fear God, and know that he understandeth all your Actions. When you repudiate your Wives, acquaint them they ought to tarry before they marry again, and hinder them not to marry according to the Commandments of God. These things are preached to them among you that believe in God, and in the Day of Judgment; it is requisite so to make use of them. God knoweth what you know not. The Women shall give suck to their Children two Years entire; if they desire to accomplish the time appointed to suckle them, the Father shall nourish and clothe the Wife, and his Children, according to his Faculties. Expend not, but according to the measure of your Goods; the Father and Mother shall not necessitate themselves for their Children: the Heir shall perform what is above ordained (he shall entertain his Father and Mother according to his Abilities;) if the Parents desire to wean their Children before two Years be expired, they may do it without offending God, if they both agree to it. If you cause your Children to be nursed by other Women than your own Wives, God will not be offended in giving them their Salary according to Reason and Honesty: fear God, and know that he seeth whatever you do. Widows shall tarry four Months and ten Nights after the Death of their Husbands before they marry again; this time being accomplished, they shall

See Gelal-
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do what shall seem good to them, according to Reason and Honesty, God knoweth all your Actions, You will not offend God in speaking a word in secret to Women that you research in Marriage, altho you conceal in your Mind your Design to espouse them, he understandeth whatever you think of them; know them not secretly, until you have pronounced the words appointed by the Law; and enter not the Bonds of Marriage, until the time set down in writing be accomplished, God knoweth whatever is in your Hearts: take heed unto your selves, he is gentle and gracious to them that fear him. It is no Sin to repudiate your Wives before you have touched them; you shall give them some Presents, and do good unto them, according to the proportion of your Wealth, or Poverty; and civilly intreat them, as is the Custom of honest Men. If you repudiate them before you have touched them, and have bestowed on them any Presents of Garments, Moveables, and other things, they shall have the Moiety, if they release it not to you, or if the Husband, remitting with his own hand the Tie of Marriage, doth not leave to them the whole of courtesy: it is requisite to gratify them, and to forget nothing of the Benefits between you, God beholdeth all your Actions. Stand upon your Guard when you make your Prayers, especially that at noon, and be obedient unto God. If you fear your Enemies, and cannot place your selves upon your Knees, neither perform the Ceremonies that are appointed you; omit not to say your Prayers on foot, or on horseback, and being freed from Fear, remember God, and how he hath taught you what you know not. Such as die, shall be good to their Wives by their Testament; they shall bestow on them wherewith to live during the time they must tarry before they marry again; drive them not from your Houses: if they willingly depart, the Sin of what they shall do in their own Persons shall not be upon you. God is omnipotent and just; you shall likewise do good to your Wives that you have divorced, according to your power, it is a thing reasonable among such as fear God: Thus God teacheth you his Commandments, perhaps you will learn them. See you not them that departed their Houses for the fear they had of Death? they are thousands in number;

God hath said to them, Die: after this, he raised them again. God is the Benefactor of the People, but the greatest part return him no thanks for his Favours. Fight for his Law, and know, that he understandeth and knoweth all things. Who is he that will afford him a good turn? He will augment him with Multiplicity of Increase; he giveth good, and taketh it away from whom it pleaseth him; you shall all return before him to be judged. Knowest thou not, that a Company of the Children of *Israel*, after the Death of *Moses*, said to their Prophet, Send us a King, we with him will fight for the Law of God? He answereth them, Have you disobeyed the Commandments of God? If they enjoin you to fight, you will not do it. They said, We have no greater Desire, than to fight for the Glory of his Divine Majesty; we for this Cause have abandoned our Houses, and those of our Parents. Nevertheless, when they were commanded to fight, they all, except some few of them, retired; but God knoweth them that sin against him. Their Prophet said to them, God hath sent *Saul* to be your King; they answered, Why shall he be our King? we rather deserve the Royalty than he, he is not rich enough: he replied, God hath chosen him to command you; he hath increased his Knowledge and Stature, he giveth Royalty to whom he listeth, he is liberal and prudent in all his Actions. Their Prophet said to them, The Sign of his Reign shall be, that the Ark shall appear to you from God, to confirm your Hearts; wherein shall be contained the remainder of what the People of *Moses* and *Aaron* left, and it shall be borne by Angels: this shall be to you the Sign of his Reign, if you believe in God. When *Saul* went forth with his Troops to fight his Enemies, he said, God shall try you by a River; he that shall drink of that River, shall not be mine, unless he drink with his hand; they all, except some few of them, drank at their pleasure: and having past that River with the true Believers, they said, We have not this day Strength sufficient to resist *Goliath* and his Troops; but such as believed in God, and feared his Divine Majesty, said, How often, thro the permission of God, hath a small Troop defeated a great Army? He is with them that are patient. When they saw *Goliath* with his Troops appear, they said, Lord,

Lord, give us patience, confirm our steps, and give us victory over the Infidels. They, thro the permission of God, vanquished their Enemies; *David* slew *Goliath*, and God gave him the Royalty, and Knowledge of future things. Had not God raised the People one against the other, the whole Earth had been full of Disorders; such are the Miracles of God, as I declare to thee with Truth; thou art indeed one of the Prophets of his Divine Majesty. We have conferred our Graces on the Prophets, on some more than on others: many have spoken to their Lord, and some have been more elevated than others. We gave knowledge to *Jesus* the Son of *Mary*, and fortified him thro the holy Spirit. Had it pleased God, the Prophets that came heretofore had not been slain, after they had taught his Commandments. Men were of different Opinions; some believed in God, others were impious: had it pleased God, they had not been slain, but he doth what he pleaseth. O ye that are true Believers! dispense in Alms some part of your Wealth that we have given you, before the Day arrive, wherein you shall find no Ransom, Alms, Protection, nor Prayers, that can succour you. Certainly Infidels are greatly to blame. God! there is but one only God, living and eternal; think not that he slumbereth or sleepeth; whatever is in Heaven or in Earth, is his: who shall intercede for thee with his Divine Majesty, unless by his permission? He knoweth all the Actions of Men, and whatever they have done; they know nothing, but what it hath pleased him to teach them. The Largeness of his Throne containeth Heaven and Earth, and the Conservation of both is not troublesome to him, he is omnipotent and glorious. The Law ought not to be abjured, it manifesteth the difference of Faith and Impiety: He that believeth not in *Taot*, or the Devil, and hath Faith in God, layeth hold on the strongest Knot, that cannot be dissolved, broken, or cut asunder. God understandeth and knoweth all things; he aideth and assisteth them that believe in his Unity; he will cause them to come out of Darkness, and will guide them into Light: the Wicked shall have *Taot*, and the Devil for their Protector; he shall cause them to forsake the Light, and shall lead them into Darkness: such Men shall remain eternally in the Fire of Hell. Consider you not
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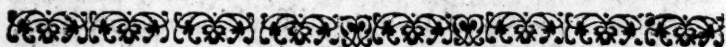
his Action, to whom God had given the Royalty? When he disputed concerning God with *Abraham*, *Abraham* said to him, My Lord is he that giveth Life and Death; he said, I, even I, give Life and Death to my Subject, when I see good: *Abraham* answered, God causeth the Sun to rise in the East, make thou it to arise in the West; then the Infidel was confuted, God is not a Guide to unjust Persons. Hast thou considered the Action of him that came into a Village desolate and ruined, and said, How is it that God can be able to give life unto this Village after its death, and re-establish it after so great a Ruin? Then God caused him to die, after the space of an hundred Years raised him again, and said to him, How long hast thou continued here? he answered, I have sojourned here a day and a half: On the contrary, thou hast been here an hundred Years; consider thy Meat and Drink, that they are not altered thro length of time; and behold, thine Ass is dead, see his Bones, that are white: thou shalt become an example to all the World, and to Posterity; see the Bones of thine Ass; I will recollect and revest them with Flesh. Seeing this Miracle, he said, I affirm that God is omnipotent. Remember thou that *Abraham* said, Lord shew me how thou revivest the Dead; God said, Dost thou not believe my Omnipotency? He answered, Yea, Lord, but hear my Prayer for the Repose of my Heart; God said, Take four Birds, cut them altogether in pieces, and carry the pieces upon those Mountains; this done, call them, they shall speedily return to thee; God knoweth all things, and is most prudent in all his Works. The Action of them that dispend their Goods for his Glory, is like unto a Grain of Corn that produceth seven Ears, and every Ear an hundred Grains: God multiplieth the Wealth of whom it pleaseth him, he is liberal and omniscient. Such as dispend their Substance for his Glory without repining and reproach, shall be recompensed by his Divine Majesty, and be delivered from Fear and Affliction at the Day of Judgment. Good Words and Pardon are preferred to Alms, followed with Repentance: God is most rich and merciful. Oh ye that believe in God! render not your Alms unprofitable thro repining and reproach, as do those that give Alms with Ostentation and Hypocrisy; they

they believe neither in God, nor the Day of Judgment, their good Works are like to a Rock, whereon was little Earth, there fell great Rain that carried it away, and left nothing thereon: their Labour shall be in vain, and they reap no Merit, for God loveth neither the Hypocrites nor the Impious. The Action of such as do good, to please God, or to save their Souls, is like to a Grain sown upon an high place, whereon fell great and small Rain, that caused its Fruit to multiply: God beholdeth all your Actions. Is there any one among you that desireth to have a Garden enriched with Palms and Grapes, wherein flow many Fountains and Rivulets, and that is filled with all manner of Fruits, that old Age should overtake him with young and infirm Children, and that an hot Wind come, and burn up his Garden? God so teacheth you his Mysteries, peradventure you will bear them in mind. Oh ye that believe! dispend in pious Works, and give Alms of the Wealth you have acquired, and of the Fruits of the Earth that God hath given you; desire not Wealth ill gotten, or wherewith to give Alms; such are not received but to your shame: and know, that God is most rich, and worthy of Praise. The Devil will cause you to fear Poverty, and will command you Filthiness, and God promiseteth to you his Grace and Mercy; he is munificent and omniscient, he giveth Knowledge to whom it pleaseth him, and to whom Knowledge is given, on him is bestowed an exceeding great Treasure, which none but the Wise do value: God beholdeth your Alms and Vows, and the Wicked shall be deprived of Protection at the Day of Judgment. If you suffer your Alms to appear, it shall not be amiss; if you conceal them, you shall do well, that will cover many of your Sins: God knoweth all your Actions. You are not obliged to lead Men into the right way, God guideth whom he listeth; the Good and the Alms you perform, shall be for your Souls; give not Alms but for the Love of God, you shall be rewarded for the good Works that you shall do, and no Injustice shall be done against you: Be Benefactors to the Poor, that are not accommodated for the Service of God, and that cannot labour. The Ignorant believe them to be rich, by reason of their Probity and Goodness, you shall know them by their Physiognomy,
and

and in that they demand nothing with Importunity ; God will know the good you shall do towards them. They that give Alms by day or by night, secretly or publickly, shall be rewarded of God ; there needeth be no fear for them, they shall be exempt from Affliction at the Day of Judgment. Usurers shall rise again, like to Men possessed with Devils, because they have said, that Traffick is like unto Usury ; God permitteth Traffick, and prohibiteth Usury : he to whom the Word of God cometh, and who hath abandoned Usury, what is past is to himself, God will pardon his Fault ; but he that shall return to exercise Usury, having once abandoned it, shall be punished in the Fire of Hell ; God abhorreth Usury, he loveth them that are Alms-givers, and hateth Infidels. Such as believe in God, that do good Works, and that make their Prayers at the time appointed, and pay their Tithes, shall be rewarded by his Divine Majesty, they shall be delivered from Fear and Affliction at the Day of Judgment. O ye that believe in God ! have the Fear of him before your Eyes, and forsake Usury, if you will obey his Commandments ; if you do not this, God and his Prophet will make war upon you, if you be converted, your Principal remains unto you. Do injustice to no Man, it shall not be done unto you. If your Debtors be unable to pay you, and are in want, you shall do well to stay their Conveniency ; if you give them Alms, you shall do well ; fear the Day when you shall return before God, and that every one shall be payed without Injustice, of what he shall have gained. O ye that believe in God ! when you shall charge your selves with any Debt, cause an Act to be drawn ; the Notary shall write the Contract between you, conformable to Justice, and shall not refuse to write it, as God hath instructed him, but the Debtor shall entirely satisfy what he shall owe, and shall have the Fear of his Lord before his Eyes ; if he that is a Debtor is a Fool, or sick, and is unable of himself to discharge it, his Guardian, or he that shall oversee his Affairs, shall give satisfaction for him. Call with you two Witnesses ; if you cannot find two Men, one, with two Women, shall suffice, whose Testimony you shall accept ; if the one be wanting to her Duty, the other shall cause her to remember ; these Witnesses shall not refuse

refuse their Testimony, notwithstanding they be called in a great number. Make no difficulty to write your Testimony, whether it concern little or much, and limit the time wherein Payment ought to be made; such Writings are just before God, give more efficacy to Testimony, and are requisite to avoid your Complaints one of another: if your Merchandize be present, you shall take it between you at the same time; then shall you not sin in not drawing a Writing or Contract. Call Witnesses when you sell or buy; neither the Witnesses nor the Notary shall receive any Damage; if you shall do that which is forbidden, you shall do very ill: Fear God, he will teach you his Commandments, he knoweth all things. If you are in a Journey, and cannot find a Notary, you shall give earnest; if one trusteth in the other, he that shall be trusted in, shall satisfy his Promise, and fear God his Lord; no Man shall conceal his Testimony; he that shall conceal, shall sin in his Heart: God knoweth all your Actions. Whatsoever is in Heaven, or in Earth, belonging unto God, whether you conceal or reveal what is in your Minds, he shall require an account of you, he pardoneth and chastiseth whom it pleaseth him, he is omnipotent. The Prophet believed in all that God sent to him, as likewise all the true Believers: Such as believe in God, the Angels, and Scriptures, and generally all the Prophets without exception, say, We have heard and obeyed; pardon us, O Lord! thou art our Refuge. God requireth of no Man more than he is able to perform; the good that a Man shall do, shall be for himself, and the evil that he doth shall be likewise against him. Lord excuse us, if we have forgotten thee, or sinned; Lord charge us not with any heavy Burden, as thou didst charge them that were before us; charge us not with that which we are not able to support, blot out our Sins, and give us thy mercy; thou art our Lord, give us victory against the Infidels.





C H A P. III.

The Chapter of the Lineage of Joachim, containing two hundred Verses, written at Medina.

IN the Name of God, gracious and merciful ; I am the most wise God. God ! there is but one only God, living and eternal ; he hath sent to thee the Book that containeth Truth, and confirmeth the Scriptures, that were sent before it. He sent the Old Testament and the Gospel, that were heretofore Guides to the People ; he hath sent the Alcoran, that distinguisheth Good from Evil ; they that believe not in the Law of God shall be severely chastised. He is omnipotent and revengeful ; nothing is hid from him in Heaven or in Earth ; it is he that formed you in the Wombs of your Mothers, as it pleased him, there is no God but the omnipotent and wise God. He it is that sent to thee the Book, whose Precepts are necessary, they are the Original and Foundation of the Law, like in Purity one to the other, and without Contradiction. Such as in their Heart incline to depart from the Truth, do often follow their Inclination, desirous of Sedition, and to understand the Explication of the Alcoran ; but none understand its Explication but God, and such as are profound in Learning ; they say, we believe in God, all things proceed from his Divine Wisdom, nevertheless none remember but the Wise. Lord cause not our Hearts to err, after thou hast guided us into the right way, give us thy mercy, thou art most bountiful towards thy Creatures. Lord thou art he that shall assemble the World at the Day of Judgment, at which Day nothing shall be found doubtful, when thou wilt not go against thy Promises, and when Wealth and Children shall not serve to the Wicked, but to kindle the Fire of Hell. The Infidel Lineage of *Pharaoh*, and those that preceded him, blasphemed and abjured the Law of God, but he surprized them in their Sin ; he is grievous in his Chastisements. Say to
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See Kitab
el tenoir.

the Infidels, they shall be vanquished, and shall be gathered together into the Fire of Hell, that is prepared for them. You have an Example in the two Troops that fought for the Glory of God, they beheld with their eyes Infidels become true Believers, like unto themselves; God strengtheneth with his Aid whom it pleaseth him: this shall be for example to such as shall clearly see. The Love and Desire of Women, of Children, of Riches, abundance of Gold, and of Silver, of Horses, Cattel, and of Tillage, are pleasing to Men; such are the Riches of the Life of this World, but the most assured Refuge is in God. Say unto them, I will declare unto you things much better for them, that shall have the Fear of God before their eyes: they shall dwell eternally in Paradise, where flow many Rivers, with Women beautiful and lean, and all manner of Content. God beholdeth them that adore him, and say, Lord we believe in thy Law, pardon our Sins, and deliver us from the Torments of Fire. The patient, the persevering true Believers, the obedient, the good Men, such as beg pardon of God in the morning; the Angels, the Learned, that love Justice, testify that there is but one only God. The Law of Salvation is a Law pleasing to his Divine Majesty; no Man contradicteth this Truth, among * such as know the written Law, but thro Envy. He that shall not obey the Commandments of God, shall find his Divine Majesty very exact to call him to an account. If the Impious dispute with thee, say to them, I am wholly resigned to the Will of God, with all such as have followed me. Ask of such as † know the written Law, and || them that know it not, if they resign themselves to God; if they do, they will follow the right way; if they go astray, thou hast none other Obligation but to preach to them; God beholdeth them that adore him. Declare grievous Torments to those that conceal his Commandments, that kill the Prophets, and injure them that instruct the People in Justice; the good Works that they do, shall be unprofitable to them on Earth, and they shall be in the other World deprived of Protection. Seest thou not a Party of them that know the written Law, how they were called to a Lecture of the Book of God, to the end they might judge with Equity the Differences that are among them? but many

* *The Jews and Christians.*

See Geladin.

† *The Jews and Christians.*

|| *The Arabians.*

See Kitab el tenoir.

many are returned to their Sin: they contemned the Scripture, in that they said, the Fire shall not touch us, but for a certain number of Days: They are deceived in their Blasphemies, what will become of them, when we shall assemble them at the Day of Judgment, when nothing shall be doubtful, and every one recompensed as he shall have merited? No Injustice shall be done unto them. Say, Lord, thou possessest the Kingdoms of the World, thou givest Royalty to whom thou seest good; from thy hand, O Lord, proceedeth all good, thou art omnipotent, thou causest Day to enter the Night, and Night the Day; thou causest Life to come out of Death, and Death out of Life; thou enrichest without measure whom thou seest good. The Believers shall not obey the Unbelievers, to the exclusion of true Believers; he that doth this thing, observeth not the Law of God; but if you fear your Enemies, God willeth that you fear him also, he is the assured Refuge of the Righteous. Say to them, whether you conceal what is in your Heart, or whether you manifest it, God knoweth all things; he knoweth all that is either in Heaven or Earth, he is omnipotent; think on the Day wherein every one shall find the Good and the Evil that he hath done, then shall you desire to be cleansed from your Sins, and that the number of your good Works exceed that of your evil; God willeth that you fear him, he is gracious to them that worship him. Say to them, If you love God, follow me, God shall give you Life, and pardon your Sins, he is gracious and merciful. Say to them, Obey God and his Prophet; if they return in their Sin, God will very severely punish them, he loveth not Infidels. God elected *Adam* and *Noah*, the Lineage of *Abraham*, and the Lineage of *Joachim*, the one proceedeth from the other, God knoweth and understandeth all things. Remember thou how the Wife of *Joachim* said, Lord, I vow unto thee the Fruit that is in my Womb, free, and exempt from all Affairs, to serve thee in thy Temple: Accept him from me, who offer him to thee with Affection; thou understandest and knowest all things. When she was delivered, she said, Lord I am delivered of a Daughter, thou knowest thou hast given her to me; I have named her *Mary*, I will preserve, thro thine Assistance, her and her

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din.

See Kitab
el tenoir.

her Posterity from the Malice of the Devil; accept her, Lord, with a pleasing Acceptation, and cause her to produce good Fruits. *Zachary* had the care of the Education of this Daughter; and whensoever he went into his Oratory, he there found a thousand sorts of different Fruits of divers Seasons. He said one day, O *Mary*, whence do these good things proceed? she answered, They proceed from God, who enricheth without measure whom he pleaseth. Then *Zachary* prayed to the Lord, and said, Lord give me a Progeny that may be pleasing to thee, and that may observe thy Commandments: Lord hear my Prayers. The Angel called him, and said to him, I declare to thee from God, that thou shalt have a Son, called *John*, he shall affirm the Messias to be the Word of God, that he shall be a great Person, chaste, a Prophet, and one of the Just: Lord, answered *Zachary*, how shall I have a Son, I am old, and my Wife is barren? The Angel said to him, So God doth as pleaseth him. Lord, said *Zachary*, give me some sign of the Conception of my Wife: The sign that I will give thee, answered the Angel, shall be, That thou shalt not speak in three days, but by Signs; Remember thou thy Lord often, praise him evening and morning. Remember thou how the Angel said, O *Mary*, God hath chosen and purified thee above all Women of the World; O *Mary*, obey thy Lord, praise him, and worship him with them that worship him. I relate to thee how the matter past: Thou wert not with the Ministers of the Temple, when they cast in their Pens to draw Lots, and to see which of them should have the care of the Education of *Mary*, neither when they entred upon this Difficulty. Remember thou how the Angels said, O *Mary*, God declareth unto thee a word, from which shall proceed the Messias, named Jesus, the Son of *Mary*, full of Honour in this World, and that shall be in the other, of the number of Intercessors with his Divine Majesty; he shall speak in the Cradle, as a Man betwixt thirty and fifty Years, and shall be in the number of the Just: She said, Lord, how shall I have a Child without the Touch of a Man? He answered, So God doth as pleaseth him; when he createth any thing, he saith, Be thou, and it is. I will teach him the Scriptures, the Mysteries of the Law, the Old

See Geladin.

O Mahomet.

Testament, and the Gospel, and he shall be a Prophet sent to the Children of *Israel*. Jesus said to the Children of *Israel*, I come to you with evident Signs of my Mission from your Lord, I will make unto you of the Slime of the Earth the Figure of a Bird, I will blow upon it, incontinently it shall be a Bird, and by the permission of God shall fly; I will heal them that are born blind, and the Leprous, I will raise again the Dead, I will teach you what you shall eat, and what you ought not to eat: this shall serve you for Instruction, if you believe in God; I am come to confirm the Old Testament, and what hath been taught you heretofore. Certainly it is lawful for you to eat things that have been heretofore forbidden. I am come to you with Signs of my Mission, that testify that I am truly sent from your Lord; fear God, and obey me, God is my Lord, and your Lord, worship him, this is the right way. When Jesus knew their Impiety, he said, Who shall sustain the Law of God in my absence? The Apostles answered him, We will sustain the Law of God, we believe in his Unity; be thou a witness before God, that we resign our selves wholly to the pleasure of his Divine Majesty. Lord we believe in what thou hast commanded, and we have followed the Prophet, thy Apostle, write us in the number of them that profess thy Law. The Jews conspired against Jesus, and God caused their Conspiracy to turn against them, he knoweth the Designs of Conspirators. Remember thou how the Lord said, O Jesus, I will cause thee to die, I will elevate thee to my self, and remove thee far from Infidels, and prefer those that have obeyed thee, to Infidels, at the Day of Judgment. That Day shall assemble you all before me; I will judge the Differences between you, and will punish the Impious in this World, and in the other; none among them shall be of power to protect them, I will reward them that shall have believed in my Law, and have done good Works; God loveth not the Unjust. I relate to thee these Mysteries, and teach thee the Alcoran; Jesus is with God, as is *Adam*, God created him of the Earth; he said, Be thou, and he was: This Truth proceedeth from thy Lord, be not thou of the number of them that doubt. If any one disputeth with thee concerning thy

thy Doctrine, say to them, Come, call together your Children and ours, your Wives and ours, let us assemble and address our Prayers to God; I will lay the Curse of his Divine Majesty upon Lyars. This Discourse is most true, there is no God, but God alone the omnipotent and wise. If they depart from his Commandments, he shall well observe the Unbelievers; say to them, * O ye that know Scripture! come with ^{* The Jews and Christians.} words alike true between you and us; Do I worship other than God? I do not associate him with any one, and acknowledge none other Lord but him; but if they turn aside from the way of Faith, God knoweth them that shall pollute the Earth; Say to them, Be ye Witnesses that we believe in God. O ye that understand Scripture, dispute not the Law of *Abraham*, to wit, if he observed the Old Testament, or the Gospel, they were taught after him, perhaps you will acknowledge your Error. Oh ye that have disputed what you knew not! *Abraham* was no Jew, nor Christian, he professed the Unity of God, he was a true Believer, and not of the number of Infidels: The People, and particularly those that followed him, of his time, as also the Prophet *Mahomet*, and all true Believers have known the Truth of his Law. Part of them, to whom heretofore was given the Knowledge of Scripture desired, seduced you from the right way, but they themselves erred, and they knew it not. O ye that know the Scripture! do not maliciously conceal the Commandments of God, cover not the Truth with a Lye, neither willingly hide it. Many of them that knew the written Law, said, From the break of day, believe in what hath been taught those that believe in the Law of God: Nevertheless, at evening they were themselves of the number of Infidels, peradventure they will be converted. Believe not, but such as follow your own Law; say to them, The true Guide is the Guide of God. The Knowledge that was given to you, was not given to any other, but to you: If the Infidels shall dispute against you, before your Lord, at the Day of Judgment, say to them, Grace proceedeth from the hand of God; he is bountiful and omniscient; he pardoneth whom he pleaseth, and is altogether merciful. If thou intrustest thy Wealth to the hands of many of them that know the written

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el tenoir.

Law, they will faithfully restore it to thee : There be also many of them that will not restore it, if thou take not heed ; because they have said, They have no belief in the *Arabians*, they blaspheme against God, and know their Blasphemies. He that shall satisfy what he hath promised, and shall fear God, shall be beloved of God ; he loveth such as have fear of him before their eyes ; such as pervert his Commandments for any Profit, shall have no part in Paradise ; he will not protect them, neither regard or pardon them at the Day of Judgment ; and they shall be rigorously punished. There be of them that alter the Scripture in reading it, and will make believe that what they read is in the Scripture, altho it be not ; they blaspheme, and know it well. God gave not to Man the Scripture-Knowledge, and Prophecies, to say to the People, Worship me instead of God ; but indeed to say, Observe exactly what you have learned in Scripture, and what you read. God doth not command you to adore Angels nor Prophets : Will he command you Impiety, having instructed you in his Law ? Remember that he received the Promise of the Prophets, to preach his Commandments without Fear, and that he hath taught you Scripture and Knowledge ; and that after this came a Prophet, that confirmed the Doctrine that was taught you, that you might believe his Words. Have you not approved it ? Have you not received what was promised unto you ? We have received it ; be therefore Witnesses against your selves, and against them that have followed you, and I will be a Witness against you, and against them. Such as go astray from the right way, shall be wicked ; Desire they to observe any other Law, than that of God ? Whatever is in Heaven or Earth obeyeth him, either willingly or by force ; and you shall all one day appear before him to be judged : Say to them, We believe in God, in what he hath inspired into us, in what he inspired into *Abraham, Ismael, Isaac, Jacob*, and the Tribes, in what was ordained by *Moses*, by *Jesus*, and generally all the Prophets from God ; and we are wholly resigned to his pleasure. The Sacrifices of them that desire to follow other Law than the Law of Salvation, shall not be accepted ; they shall be in the other World, in the number of the Damned. God guided not those that followed

followed Impiety, after they had professed his Law, and having seen and testified that the Prophet is true, by Signs clear and evident, that appeared to them. God guideth not the Unjust, they shall be for ever cursed of his Divine Majesty, of Angels, and of all the World; they shall find no Relaxation of their Torments, and at the Day of Judgment be deprived of Protection; except such as shall be converted, and do good Works, God shall be to them gracious and merciful. Such as shall be impious towards Jesus, having believed the Books of *Moses*, and shall augment their el tenoir. Impiety against *Mahomet*, shall never be converted, they shall err eternally: All the Treasures of the Earth shall not be able to save the Wicked that die in their Impiety, great Punishments are prepared for them, and none of them shall be able to protect them. You shall not be justified, until you have dispensed in pious Works part of the Goods you possess. God will take notice of the Alms you bestow. All Meats were permitted the Children of *Israel*, except what *Israel* forbade to himself, before the Old Testament: Say to them, Come, and bring the Old Testament, and consider it, it will appear if you speak the Truth. These that shall afterwards blaspheme against God, shall be exceedingly to blame. Say, God hath spoken Truth, follow ye the Law of *Abraham*, that is pleasing to him: He professed the Unity of his Divine Majesty; he was not of them that believed in many Gods. The Temple of *Mecca* is the first that God established on Earth, to be therein adored; he blessed it, and Men shall there find the Instructions of the right way, with clear and evident Signs of his Omnipotency; to wit, * *Abraham's place*: He that shall enter into this Temple, shall be in a place of Safety and Privilege. God hath commanded that Pilgrimages be made thither, by such as shall be able. He that is impious, must know that God hath not to do with him. O ye that have knowledge of the written Law, do not willingly con-

* *Abraham's place* (say the Turks) is a Stone kept in the Oratory of *Mecca*, upon which *Abraham* ascended, when he raised the Foundations of the Temple of that City: the Marks of his Feet are upon the Stone to this day.

ceal the Commandments of God, he knoweth all your Actions; say to them, O ye that have the knowledge of Scriptures, divert not from the way of Salvation them that believe in the Law of God; you desire to alter and pervert it, but God is not ignorant of what you do. O ye that believe, if you obey many of them that have the knowledge of the written Law, they will mislead you into the number of the Wicked. How can you be of the impious, since you are taught the Commandments of God, and that his Prophet and his Apostle is among you? He that resigneth himself to God, is in the right way. O ye that fear God, die in the Profession of his Unity, embrace his Law, and remember the favour he hath shewed you; you were all Enemies to each other: he hath united your Hearts, and thro his special Grace you continued united to each other as good Brethren: you were upon the brink of a Pit of Fire, from which he withdrew you. Thus God manifesteth to you his Mercies, perhaps you will follow the right way. Some there be among you that exhort the People to do good, they command to do that which is honest, and abstain from what is unreasonable; these Men shall be happy: Be not like them that have abandoned the Truth, and followed Lyes; notwithstanding the Truth was known to them, they shall suffer great Torment in the day wherein the Visage of the Good shall be white, and that of the Wicked shall be black. It shall be said to them that have black Visages, Have you followed Impiety, after you made profession of the Faith? Taste this day the Torment due to your Sin. Such as shall have white Visages, shall be in the favour of God; in which they shall eternally continue. See there the Mysteries of the Law of God, which instructeth thee with Truth. God willeth that no injustice be done to his People; whatever is in Heaven or in Earth, appertaineth to him, he disposeth all things. There hath appeared no Nation on the Earth that hath followed a better way than you; forbid ye to do that which is not reasonable, and believe in one only God: If those that heretofore had knowledge of the written Law, had believed in God, they had done very well; there be among them that believe what is veritable, but the greatest part are impious. They shall not hurt you, but

The Jews.

but with their Tongue, and shall find no Protection against you; if they fight you, they shall turn their backs; they were beaten with Shame and Ignominy, where they made a stand, except when they embraced the Law of God, and observed the Precepts that were taught the Faithful: When they returned in the Wrath of God, they were beaten with Poverty, because they believed not the Word of his Divine Majesty, but slew his Prophets without reason, and disobeyed his Commandments. They that heretofore had knowledge of the written Law, are not all alike: there be among them that persevere in Obedience, and in the night meditate on the Miracles of God, worship him, and believe in his Divine Majesty, and the Day of Judgment; preach Honesty, prohibit to do things dishonest, and apply themselves to good Works; certainly they are good Men. Hide not the good Works which you perform, God knoweth such as have his Fear before their eyes. Riches and Children shall be unprofitable to Infidels with God, they shall eternally dwell in the Fire of Hell: The Alms that they give in this World are like to a Wind exceeding hot, or extremely cold, that fell upon the Tillage of them that did injury to their own Souls, and wholly destroyed it. God did no injustice to them, they were mischievous to themselves thro their Sins. O ye that believe in God, esteem no Man to be elected of God, that is not of your Religion: The Wicked endeavoured to bring you into their Disorders, Malice appeareth in their Mouth, and that which their Heart cherisheth, is yet greater: We have taught you the Commandments of God; if you observe them, you shall protect your selves from the Malice of Infidels. O ye! you love them, and they love not you; you believe generally in the Scriptures, and they believe not what you believe: When they met you, they said, We believe in God; and when they were gone from you, they bit for Anger their Fingers ends: Say to them, Die with your Choler, God knoweth what is in your Hearts. If Good happen to you, they are displeased; and when Evil befalleth you, they rejoice; If you have patience, and fear God, their Malice shall not hurt you; God knoweth all their Actions. Remember the morning, when some of thy People deserted the true Believers in the Field

*Benou Seli-
meth.*

*Benou Ari-
of tesh.*

Beder is a
place be-
tween Mec-
ca and Me-
dina, where
Mahomet
fought a
Battel.

of Battel; and when two of thy Companions forsook the Fight, God was their Protector: All true Believers ought to trust in him. He protected you at Beder, where you were a few Men ill armed; perhaps you will fear him, and give him thanks for that Favour. Say to the true Believers, Sufficeth it not, that God succoureth you with three thousand of his Angels? Truly, if you have patience, and fear God, he will come to succour you at need, and your Lord will assist you with five thousand of his Angels sent from Heaven; he will not send you this Assistance, but to declare to you his Protection, and to confirm your Hearts. Victory proceedeth from his Divine Majesty; he is omnipotent, and prudent in all his Works; he will extirpate in this World one part of the Wicked, or will so sharply reprehend them, that they shall become desperate. Thou hast nothing to do, whether he shall pardon or chastise them, because they are wicked: Whatever is in the Earth, and in Heaven, is his, he pardoneth as he seeth good; he is gracious and merciful to the Righteous. O ye that believe! be not Usurers, but fear God; peradventure you will obey his Commandments: fear the Fire of Hell prepared for Infidels. Obey God, and the Prophets, his Apostles, your Sins shall be forgiven you; beg pardon speedily of your Lord. The Extent of Paradise containeth Heaven and Earth; it is prepared for the Good. God loveth them that give Alms in Joy, and in Affliction, that subdue their Passion, and forgive such as offend them: he loveth them that do good, and that after the Commission of any Sin, remember his Divine Majesty, and implore his Pardon. Who but God forgiveth Sins? Such as persist not in their Errors, and acknowledge their Sins, shall be recompensed with the Mercy of God, and enjoy his Favour in Paradise. There were heretofore Laws and Means to conduct Men into the right way; but consider what hath been the end of Infidels. The Alcoran was sent to instruct the World, to guide Men in the right way, and to preach to the Good. Dishearten not, neither afflict your selves in fighting; you shall be victorious if you believe in God; if you have been wounded, the like Hurts have befallen the Impious. God so diversifieth Days among Men, to the end he may know them that are truly

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zealous

zealous in his Law; and that among you, Witnesses be taken against the Malice of Infidels. God loveth not the Unjust, he forgiveth Sins to those that believe, and extirpate Infidels. Do you believe to enter Paradise, and that God knoweth not them that fought gallantly? He knoweth them that were patient in Adversity, and persevered in Obedience to his Commandments. You expected Death before you met it; you saw it with your eyes, and were victorious. Certainly *At the Mahomet* is the Prophet, and Apostle of God; there *Battel of Beder.* were many Prophets before him, when they died, or were slain, you returned upon your steps to Impiety: They that return upon their steps, do no harm to God; he will reward only such as acknowledge his Favours; and Men cannot die without his permission, and that in a time prescribed and predestinated. I will give the good things of this World to whom it pleaseth me, and will abundantly recompense them that praise me. How many Prophets, and Men with them, were not dejected thro their Afflictions that beset them, in fighting for the Law of God? They were not weakned, neither humbled to the Infidels. God affecteth them that are patient in their Adversities, and such as persevere in his Law. They said in their Afflictions, Lord pardon our Sins, confirm our Steps, and protect us against the Infidels. God giveth them the Riches of the Earth, and the Treasures of Heaven; he loveth them that do good. O ye that believe in God, if you obey the Wicked, they will cause you to return upon your Steps, you shall return to the number of the Damned; truly God is your Lord, he is the best Protector; I will put Fear into the Hearts of Infidels, because they have without reason adored many Gods, and the Fire of Hell shall be their Habitation. God hath made the Truth of his Promises to appear to you, when by his permission you slew the Infidels, until you were weary of fighting; nevertheless you contradicted what the Prophet ordained, you disobeyed him, after he had caused you to see what you desired with Affection. There be among you that covet the Goods of this World, and others that love the good things of Heaven; God hath withdrawn you from the Infidels to try you, he hath pardoned your Sins, he is bountiful to them that observe his Commandments.

When

When you retreated from the Combat, and yielded without reason, the Prophet recalled you, and gave you to know your Error, with a thousand pains: afflict not your selves with the loss of the Spoil that escaped you at the day of Victory, neither with the mischief that befel you when you were vanquished, God knoweth all your Actions. After your Labour he sent you great Repose, part of you slept in all safety, and the residue suffered themselves to be carried away at their pleasures, they had thoughts of God contrary to the Truth. Think on the Ignorant, that say, Have we seen any of the Succour that God hath promised? Say to them, All things proceed from God. They conceal in their Souls what they publish not, and say, Had we been free of our own Wills, we had not been slain; say to them, Altho you had stayed in your Houses, and in your Beds, Death would have taken away them that were arrived at the hour of their Destiny. God approveth what is in your Hearts, and knoweth what you have in your Souls: Certainly the Devil seduced them that fled, when the two Armies were in Battel, and that because of some Sin they had committed; nevertheless God pardoned them, he is gracious and merciful to his People. O ye that believe! be not like the Infidels, that said, speaking of their Brethren that were slain in the Army, That had they continued in their Houses, they had not died: God putteth this Sorrow in their Heart, because of their Impiety; he giveth Life and Death, and beholdeth all your Actions: if you be slain for his Law, or die in his Favour, it shall be more advantageous to you than all the Treasures of the World; and if you die, or be slain, fighting for the Faith, you shall appear before his Divine Majesty to be rewarded. Thro the Grace of God thou hast rendred them docile; altho thou be severe to them, they will not depart from thee; pardon them, pray for them. Take their Advice in Occasions offered, and being resolved to do any thing, trust thou in God; he loveth them that trust in him, he protecteth you; none shall obtain Victory over you; if he abandon you, who shall protect you? All the Faithful ought to resign themselves to the Will of his Divine Majesty. It is not lawful for the Prophet to deceive; he that shall be a Deceiver, shall appear at the

See Gelal-
din.

the Day of Judgment with his Deceit, to be judged; then shall Men be payed with what they have gained, no injustice shall be done to them that shall have loved God, and Hell shall be the Habitation of them, that thro Deceit shall return in the Displeasure of his Divine Majesty: They shall not be all equally entreated, God shall appoint them their Rank and Place; he beholdeth all their Actions, he assuredly rewarded the true Believers, when he sent them a Prophet of their own Nation to preach to them his Commandments, and instruct them in the Alcoran; they before his coming were in a manifest Error. When any mischief besel you, it also besel the Infidels; you have demanded, whence doth this mischief come? it proceedeth from your selves, certainly God is omnipotent. What besel you when the two Camps encountred, happened thro the Permission of God, to distinguish the true Believers, that dispense their Goods with Affection for the Glory of his Divine Majesty, from them that abandoned the Fight: when it was said to them, Come, fight for the Faith, and answered, Had we thought of fighting, we had not followed you; then were they nearer to Impiety, than to the Faith: nevertheless, they had not all of them that in their Heart that was in their Mouth, God knoweth what they keep secret. There be of them that said to their Brethren, Stay, and go not to the Combat; your Companions had not been slain, had they obeyed us; say to them, Deliver your selves from Death, if you can avoid it, continuing in your Houses. Believe not that those that were slain for the Faith are dead; on the contrary, they are alive with God; they rejoice, for that such as ran to hinder them to fight, did not meet them; fear not for them, they shall rejoice eternally in the Favour of God, he will abundantly reward them that fight for his Law. Those that obeyed God and the Prophet, after being overcome, that did good Works, and feared his Divine Majesty, shall receive great Rewards. When it was told them, the People have conspired against you, take heed to your selves; this Discourse increased their Faith; and they said, It sufficeth that God is our Protector, they were filled with the Grace of God, no more Evil besel them, and they observed the Commandments of his Divine Majesty. He is gracious to them

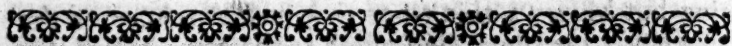
them that obey him: The Devil will cause in you a fear of the Infidels, fear them not; but if you be good Men, fear me. Afflict not your selves to see the Wicked run to Impiety, they hurt not God, he will not give them rest in the other World, where they shall be severely chastised. I increase the Wealth of Infidels to augment their Pain, they shall in the end feel grievous Torments. God will not leave the Faithful in the state that you are in; he will one day separate the Good from the Evil; he doth not teach you what is to come; he for that effect chooseth among the Prophets whom he seeth good. Believe therefore in God, and his Prophets; if you believe in God, fear to offend him, you shall be rewarded. Believe not that such as are too sparing, and avaritious of the Wealth that God hath given them, do well; on the contrary, they do very ill, what they spare without reason, shall strangle them at the Day of Judgment. The Inheritance of Heaven and Earth is Gods, he knoweth all things. Certainly God heard the Speech of them that said, God is poor, and we are rich; he hath said, I will write what they have spoken, and keep an exact account of the Murder they have unjustly committed on the Persons of the Prophets; I will say to them at the Day of Judgment, taste of the Torments of Hell-fire, which you have deserved. God doth not lead into Darknes them that worship him. There be that say, God hath commanded us not to believe the Prophets, until their Sacrifice be consumed by Fire: Say to them, There came to you Prophets heretofore with Miracles that you demanded, you had not slain them, had you been righteous; if they belye thee, know, they belyed the Prophets that were before thee, that came with Miracles, the Psalter, and the Book of Light. Every Man shall taste of Death, and your Reward shall be payed at the Day of Judgment; he that shall depart from the Fire of Hell, and enter into Paradise, shall be happy. The Wealth of this World is but matter of Pride, that you may be tried in your Riches and Persons. Hearken not to the Jews and Christians, that have known the written Law before you, neither to them that believe in many Gods, they offend God thro their Blasphemies; if you have patience, and fear God, you shall make a very good Resolution. God

hath

hath accepted the Speech of them that know his written Law, when they promised him to preach to the People his Commandments, and not conceal them; nevertheless they have contemned them, and changed them for profit of little value, and have gained nothing but Misery; think not that such as rejoice of the Evil they have done, and affect to be commended for what they have not done, have escaped the Punishment of their Crimes, they shall certainly suffer great Torments. The Kingdom of Heaven and of the Earth is God's, he is omnipotent; the Creation of Heaven and Earth, the difference of Day and Night are evident Signs of his Omnipotency, to such as have Judgment. Such as have remember'd God, standing, sitting, or lying down, and considered the Creation of Heaven and Earth, have said, Lord, thou hast not created these things in vain; blessed be thy Name, deliver us from the Torments of Hell-fire, thou wilt render miserable him that thou shalt thither precipitate, and the Wicked shall be deprived of Protection at the Day of Judgment. Lord, we have heard them that say, Believe in your Lord, we believe in thy Unity, pardon our Faults, blot out our Sins, and give us Grace to die in the number of the Just; bestow on us what thou hast promised by the Prophets, and suffer us not to be miserable at the Day of Judgment; thou dost not contradict what thou dost promise. The Lord heard them, and said to them, I will not suffer your Works to be lost, as well of Men as of Women. I will blot out the Sins of them that went out of *Mecca*, to separate themselves from the Wicked; I will cover the Offences of them that forsook their Houses, that assembled to fight for the Faith, and were slain; I will open to them the Gate of Paradise, wherein flow many Rivers, to recompense their good Works. There is with God great Reward; envy not the Infidels, whom thou shalt see possess a little Wealth in the Earth, Hell is prepared to be their Habitation; and such as fear God shall dwell eternally in Gardens, wherein run many Rivers, with all manner of Content. God is a great Rewarder of the Just. Among them that know the written Law, there be that believe in God, in what was aforetime taught you, and in what was preached to them; surely they obey God, and forsake not his Law: They shall receive

The Alcoran of Mahomet.

receive a great Reward from God, he is exact in his account. O ye that are true Believers, be patient in your Adversities, persevere to do well, fight for the Faith, fear God, and you shall be happy.



C H A P. IV.

The Chapter of Women, containing one hundred and seventy Verses, written at Medina.

See Kitab
el tenoir.

IN the Name of God, gracious and merciful. O ye People, fear your Lord that created you of one sole Person, and created his Wife of his Rib, of whom issued many Men and Women. Fear God, by whom you swear, and say, the * Belly of your Wives; God exactly observeth your Actions. Give unto Orphans what appertaineth to them, and render not Evil for Good: devour not their Substance, it is a very great Sin. If you fear to do injury to Orphans, fear also to do wrong to Women; marry those that please you, two, three, or four: if you apprehend you shall not be able to maintain them equally, marry but one, or the Slaves that you shall have acquired; this is most necessary, to the end you offend not God. Give to Women their Dowry with a good-will; if they give to you any thing that is pleasing to you, receive it with Affection and Civility. Bestow not on Fools the Wealth that God hath given you for Subsistence; assist Orphans, give to them the Garments that shall be necessary for them, and maintain them honestly; instruct them until they have attained to Years of Discretion, and are capable of Marriage; if you believe they demean themselves wisely, restore to them their Goods, and devour them not unjustly before they be of Age. He that shall be rich, shall abstain from their Goods, and he that is poor, shall take with Ho-

* The antient Arabians swore by the Name of God, and the Belly of their Wives, because they feared their Sterility.

nesty,

neſty, according to the pains he ſhall undergo for them: when you make to them reſtitution of their Goods, take witneſs of your Action, God loveth good Accounts. The Children ſhall have a good part of what their Father, and Mother, and Parents left after their Deceafe, of little or of much; there appertaineth to them a Portion prefixed and limited. When they divide their Goods, the Kindred ſhall have care of the Poor and Orphans; do good to them, and honeſtly maintain them. Such as fear to leave after them a weak Progeny of little Children, ought to fear to wrong Orphans; they muſt fear God, and courteouſly maintain them. Thoſe that unjuſtly devour their Subſtance, ſwallow Fire into their Bowels, and ſhall burn in a great Fire. God recommendeth to you your Children, the Son ſhall have as much as two Daughters; if there be more than two Daughters, they ſhall have two thirds of the Succeſſion of the Dead; if there be but one, ſhe ſhall have the Moiety, and her Kindred a ſixth part of what ſhall be left by the Dead: if there be no Children, and the Kindred be Heirs, the Mother of the Dead ſhall have a Third; if there be Brethren, the Mother ſhall have a ſixth, after ſatisfaction of the Legacies contained in the Teſtament, and of Debts. You underſtand not to whom it is moſt requiſite to do good, to your Children, or to your Father and Mother; give them their Portion ordained of God. The Moiety of what their Wives ſhall leave, belongeth to you, if they have no Children; if they have, you ſhall have the fourth part of what they ſhall leave, after Payment of the Legacies and Debts; they ſhall have the fourth of your Succeſſion, if you have no Children; if you have, they ſhall have the eighth Portion. If a Man or Woman be the Heirs of each other, and have neither Father, nor Mother, nor Children, and have a Brother or Sister, each of them ſhall have a ſixth part of the Succeſſion; if they be more, they ſhall ſhare the third, after Payment of Legacies and Debts, without Fraud, following what God hath ordained; he knoweth all your Actions, and is prudent in what he ordaineth, it is ſo ordained by his Divine Maſteſty. He that ſhall obey him, and his Prophet, ſhall enter into Paradife, where many Rivers flow, and ſhall dwell in eternal Felicity; he that ſhall diſobey God and his Prophet,

See Bedaci.

Prophet, shall be cast headlong into the Fire of Hell, where he shall suffer ignominious Torments. If your Wives commit Adultery, take four Witnesses of their Fault, that be of your Religion; if they bear witness, keep them Prisoners in your Houses until Death, or until God shall otherwise ordain; punish Whoremongers, Concubines, and Adulterers; if they repent of their Fault, do them no harm, God is gracious and merciful to them that repent. Conversion dependeth on God, he is merciful to them that commit Sin ignorantly, and speedily repent: he is omniscient, and most wise. Pardon is not for them that do wickedly to the very hour of their Death, we have prepared great Torments for them that shall die iniquitous. O ye that believe in God! it is not lawful for you to inherit what is your Wives by force, take not violently away what you have given them, unless they be surprized in manifest Adultery; see them with Civility: if you have an Aversion to them, it may chance that you hate a thing, wherein God hath placed much good; but if you desire to repudiate your Wives, to take others, and that you have given them any thing, take not any thing that appertaineth to them. Will you take their Wealth with a Lye, and a manifest Sin? How shall you take it, since you have approached each other, and that you have promised to use them civilly? Marry not the Wives of your Fathers; what is past was Incest, Abomination, and a wicked Way. Your Mothers are forbidden you, your Daughters, Sisters, Aunts, Nieces, your Nurses, and your Foster-sisters, the Mothers of your Wives, the Daughters that your Wives have had by other Husbands, of whom you shall have a particular care: The Daughters of Women that you shall have known, are also forbidden you; if you have not known them, it will be no Sin: the Wives of your Sons are likewise prohibited, and two Sisters; for what is past, God is gracious and merciful: Married Wives are likewise forbidden you, except the Women Slaves, that you shall have acquired. God hath so commanded you, except what is above forbidden; it is lawful for you to marry at your pleasure. If you desire Women for Money, and neither commit Concubinage, nor Adultery, give them their Salary for which you shall agree, so you shall not offend God, he is omniscient, and most wise.

wife. He that shall not be able to espouse Women of free Condition, shall marry such Women or Maids that are Slaves, as shall please him. God knoweth the Faith of the one and the other. Marry your Wives with the permission of their Parents, and give them their Dowry with Honesty : If Women of free Condition, that have committed neither Concubinage nor Adultery, secretly or publickly, fly into second Nuptials, and come to commit Adultery, they shall be doubly punished, more than the Daughters of Love. The Marriage of Slaves is for them that fear Whore-*See Gelal-*dom ; if you abstain from marrying them, you shall *din.* not do amiss. God is gracious and merciful, he is willing to teach you his Law, and direct you in the way of them that preceded you ; he is gracious and merciful to his People. Such as follow the Appetite of the Wicked, decline extremely from the Truth. God willeth that his Law be Light unto you, for that Man was created weak. O you that believe in God, devour not your Substance among you with Usury ; but if you traffick, be peaceable in your Affairs ; slay not one another, God is merciful to them that obey him : He that disobeyeth thro Malice and Injustice, shall burn in the Fire of Hell ; it is an easy thing to God to punish them. If you depart from mortal Sins, I will cover your Faults, and cause you to enter into Paradise : covet not thro Envy what God hath given to your Neighbour ; Men and Women shall have the Wealth they have gained ; beg Grace of God, he knoweth all things. Give to your Associates what appertaineth to them. We have ordained a Portion, prefix'd to the one and the other, in the Succession of your Father, Mother, and Kindred ; God seeth all. The Men shall have Authority over the Women, they shall have them in their keeping ; they shall have in their power the Wealth that God shall give them, and shall have care of what shall be convenient to be expended for them. Discreet and obedient Wives observe, in the absence of their Husbands, the Commandments of God : make Remonstrances to them that shall be disobedient, and remove them from your Bed, chastise them. If they obey you, seek not occasion to abuse them unjustly. God is most high, and most mighty. If you fear there may happen some difference between a Man and his

Wife, send to them some of their Kindred to put an end to their Quarrel, and reconcile them. God will give his Peace to them, he is Omniscient. Worship God, and say not that he hath a Companion equal to him; do good to your Father and Mother, your Kindred, Orphans, the Poor, your Neighbours, Pilgrims, your Friends, and your Slaves. God loveth not the Proud. We have prepared rigorous Torments for them that are Avaritious, that recommend Avarice to the People, that conceal the Graces that God hath bestowed on them, and that are impious. Such as dispend their Wealth with Hypocrisy, believe neither in God nor the Day of Judgment; and those that shall have the Devil for their Companion, will be in exceeding bad Company: he shall not approach them, if they believe in God and the Day of Judgment, and give in Alms some part of the Riches God hath given them. God knoweth them, and doth no injustice to any one, of the weight of a small Ant. If the Righteous do good of the quantity of a Pistre, God shall multiply it, and give them a great reward. In what Condition will Infidels be at the Day of Judgment; for that we have witnesses of all Nations against their impiety, and that we will call thee for a witness against them of their Departments? That day, the Infidels that have disobeyed the Prophet, shall desire to be consumed, like to the Earth; and not to have concealed or altered through their Discourse the Commandments of God. O you that believe, make not your Prayers, being drunk, until you know what you speak; neither likewise being polluted, unless in passing on the way, until you be cleansed: if you be in a Journey, or Sick, or go to discharge your Belly, or have known your Wives, and find no Water to wash you, you shall lay hand upon the Sand, and wipe your Face and Hands. God is gracious and merciful to his Creatures. Seest thou not how those that know the written Law, purchase Error? How they desire to mislead you through their Riches, and divert you from the right way? God knoweth your Enemies, it is enough that he is your Defender and Protector. Such as *Judaize*, alter the Word of God, and say to the Prophet, we have heard and disobeyed thee, they have heard without hearing; they say, preserve us, have care of us: never-

nevertheless do they pervert the Word of God in reading it, and alter his Commandments: they should do better to say, Lord we have heard and obeyed; hearken only to us, and regard us: But God hath cursed them, and few of them will believe in his Divine Majesty. O you that have knowledge of the Scriptures! believe in the *Alcoran*, that confirmeth the Old and New Testament, before that I deface your Visages, and cause them to turn behind your Backs. I will curse Infidels, as I have cursed them of the Sabbath; the Commandment of God is incontinently executed: he pardoneth not them that associate him with Companions equal to him; except this, he forgiveth Sins to whom it pleaseth him: He that saith, God hath Companions, blasphemeth, and mortally sinneth. Consider not such as affirm themselves to be good Men; contrariwise, God maketh those good Men that please him; no injustice shall befall them at the Day of Judgment. Consider how they blaspheme, it is sufficient that God manifestly beholdeth their Sin. Seest thou not them that have knowledge of the written Law, that believe in *Habor* and *Tagor* Idols; that say to the Infidels, Behold the way of them that believe in God! Certainly God hath cursed them, he whom he curseth shall find none to protect him. Shall they alone have part in the Kingdom of Heaven, without giving Alms? They will envy their Neighbour for the favours God hath conferred on him. Certainly we gave to the Posterity of *Abraham*, the knowledge of the Scriptures and Prophecies; we bestowed on them great abundance of Wealth. There were of them that believed in the Scripture, and others that contemned it; but they shall be punished in the Fire of Hell. I will cause them to burn, and change their burned Skin into a new Skin, that they may suffer the more. God is Omnipotent, and prudent in what he ordaineth. I will cause those that have believed in God, and have performed good Works, to enter into Gardens, wherein flow many Rivers, where they shall dwell eternally with most beautiful Women. I will give them to enter the shade of Paradise: God recommendeth to you Fidelity among your selves, to render faithfully what hath been intrusted to you; and when you shall judge differences that shall happen among the People,

judge with Equity. It is a good work that he commandeth you ; he beholdeth and knoweth all things. O ye that believe ! obey God and the Prophets, and such as command over you ; if you be in Controversy concerning any Point, refer it to God and his Prophet, to understand the Exposition ; if you believe in God and the Day of Judgment, you shall do well : this will be the best Interpretation that you can attain to. Seest thou not, that they who think to believe in what hath been inspired into thee, and what hath been inspired into thy Predecessors, incline to dispute before *Tagot* ? Nevertheless, they have commanded not to believe in that Idol ; the Devil laboureth to seduce and withdraw them from the Truth. When it was said to them, obey the Commandment of God and his Prophet, they departed from thee : What will they do, when there shall happen to them any punishment of their past Sins ? They will return to thee, and swear by the Name of God, that they desire Peace, and to do good Works ; but God knoweth what is in their Hearts, and hath abandoned them. Cease not to preach to them, and to declare to them the Word of God ; the Prophets and Apostles were not sent, but to preach and to be heard through the permission of his Divine Goodness. If, when they have hurt their Souls, they come to thee and demand pardon of God, thou shalt beg pardon for them, they shall find God gracious and merciful : They will not believe in his divine Majesty, until they have disputed the difference with thee that is among them ; and when they shall no more doubt of what thou shalt have done, they will without contradiction obey thee. We have ordained them to kill each other, and to forsake their Houses ; they have not done it, except very few of them ; and although they did it, they did it not, to obey what should have been to them a great Benefit and exceeding Merit ; we had given them very great Reward, and guided them to the right way. He that shall obey God and his Prophet, shall be with them whom God hath endued with his Grace : He that knoweth it, resigneth himself to his divine Majesty. O you that are true Believers ! be upon your Guard, assembled to fight stoutly for the Law of God. There be among you that be cowardly ; when any discomfiture hath befallen you, they have said,

God

God protected me, that I was not with them; and when God gave you Victory, they spake as if there had been no understanding between them and you. Would to God I had been with them, I should have acquired exceedingly great Merit. Fight for the Glory of God, against them that prefer the Life of this World to that of Heaven. I will give an exceeding great reward to such as shall fight and be victorious, and to them that shall be slain fighting for the Faith. Wherefore fight that you not for the Law of God? For the Liberty of Women and Children, weak and afflicted, that cry, Lord deliver us out of this place; the People thereof are unjust, give us a Poteſtor, give us an assured Refuge. They that believe in God fight for his Law, and Infidels fight for the Devil. Fight against them that serve the Devil, his Policies are weak. Consider those to whom it was said, Cease to imbrue your hands in the Blood of Infidels, persevere in your Prayers, and pay Tithes. When they were commanded to fight, part of them were afraid of the Multitude, as of God, yea more afraid of the Multitude than of God; and said, Lord thou hast not enjoined us to fight, unless thou hast deferred us to a near end. Say to them, the Wealth of the Earth is but a small thing, there be great Riches in the other World, for him that shall have the Fear of God before his Eyes. No injustice shall be done to you wheresoever you are, Death will meet you notwithstanding you may be in strong Citadels. If Good happen to the Infidels, they say it proceedeth from God; if Evil befall them, they say, that cometh from thee. Say to them, all proceedeth from God; what then is the Will of those Men? they cannot comprehend this Discourse: The Good that happeneth to you, cometh from God; and the Evil that befalleth you, is of your selves. We have sent thee to the People to teach them the Myſteries of my Law, it is sufficient that I am witness. He that obeyeth the Prophet the Apostle of God, obeyeth God; if they be disobedient, thou art not sent to be their Tutor. They say, they will obey thee; and when they are gone from thee, many of them ponder in their Heart other things than they have spoken; but God shall write their Thoughts, and abandon them. Resign thy self to God, and be content

*This place
is Mecca.*

See Kitab
el tenoir.

Ibid.

See Gelal-
din.

tent that he is thy Protector. Will they not meditate on the *Alcoran*? Were it sent from any but from God, there would be therein many Contradictions. When they had any assurance of Victory, or feared to be overcome, they published it, altho they had referred all to the Prophet, to the most knowing among them, and to them that obeyed the Prophet, who knew what ought to be published, and what to be kept secret. If the Grace of God had not been with you, and his Mercy, you had followed the Devil. Fight for the Law of God, employ but thy Person, and be not troubled, if the true Believers be without Arms: the Misery of the Wicked shall never end, God shall augment their Calamity, and increase the Punishment of their Crimes; he that doth well, shall find well, and who doth evil, shall find evil, God regardeth all. When you are saluted, return the Salute with Honour and Affection, God putteth all in account. God! there is but one only God, he shall assemble you all at the Day of Judgment, of that there is no doubt. Who is more true in his words than God? What have you to do with those Ones*, divided into two Troops? God ruined and destroyed them, because of their Sins; will you direct into the right way, him whom God hath made to err? He, whom he shall cause to err, shall not find the right way. They desire that you may be Infidels, as they are, obey them not, unless they shall return to the Law of God; if they forsake it, kill them where you find them, contract no Friendship with them, except with such as shall come to enter league with you, with sorrow for what is past, to fight against Infidels with you. Had it pleased God, he had given them advantage over you, and they had beaten you; if they depart from you, and follow your Religion, God permitteth not you to do them Injury. You shall find some that shall incline to believe you, and their Companions, they will turn all to Confusion, and fall into it themselves: if they separate themselves from you, if they desire not Peace of you, and desist not to do you mischief, take and kill them where you find them, we have given you absolute

* This is the Battel of Beder; the Enemies of Mahomet won two Battels.

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Power over them. One true Believer ought not to slay another true Believer, unless it be through Ignorance: He that shall slay a true Believer through Ignorance, shall redeem from Slavery a true Believer, or shall pay Damages and Interests to the Kindred and Heirs of the Dead, if they through courtesy discharge him not of them: If he be of your Enemies, and a true Believer, he shall ransom from Captivity a true Believer; if he be of your Confederates, he shall pay Damages and Interests to the Kindred and Heirs of the Dead, and redeem from Captivity a true Believer; if he shall be destitute of Means to perform this, he shall fast two Months together for a Penance appointed of God: God knoweth all things, and is prudent in what he commandeth. He that shall kill a true Believer of deliberate purpose, shall be chastised in the Fire of Hell; the Wrath of God, and his Curse shall be upon him eternally. O ye! who are true Believers, when you fight against Infidels for the Law of God, cause your selves to be known, and say not to them that salute you, Thou art not a true Believer: If you desire the good things of the World, God possesseth Riches innumerable; you were before like to them, but God hath given you Grace, and seeth all your Actions. The Faithful that continue in their Houses without Sicknes, are not equal in Merits to such as employ their Persons and Faculties for the Law of God; he preferreth by many degrees, them that fight for his Law, and employ their Wealth and Persons for his Service; to those that remain idle in their Houses, he is their Protector, and hath prepared for them a sure Refuge in Paradise: he gratifieth by many degrees of Favour, them that fight for his Law, above those that live at ease in their Houses, he is gracious and merciful. The Angel said to the Infidels that they put to death, Where were you with your Religion? They answered, We were weak and impotent in the City of *Mecca*: they said, Was not the Earth large enough for you to depart from the Wicked? Hell shall be their Habitation, except the Women and Children that were weak and impotent; peradventure God will pardon them, he is gracious and merciful; he that shall depart from the Wicked, to follow his Law, shall find many places favourable to him, assuredly

redly he will recompense him that shall quit his House; that shall be slain for his Glory, and to follow his Prophet, he is gracious and merciful. When you shall be in a Journey, you shall not offend God to abridge your Prayers, that the Infidels may not surprize you, they are your declared Enemies; when thou shalt be near them, and shalt appoint the true Believers to make their Prayers, keep about thee a party of them for a Guard, while the residue make their Prayers; having finished their Orisons, they shall do as the first; take Arms and keep a Guard, during the time their Companions shall make their Prayers: the Infidels desire that you quit your Arms to surprize you; you shall not do amiss to quit them, if Rain trouble you, or you be sick, but continue always upon your guard. God hath prepared for Infidels ignominious Torments. Having finished your Prayers, remember God, standing, sitting or lying down, and pray when you shall be in a Place of Safety; Prayer is commanded the Faithful, in a prefixed and appointed Time. Be not negligent to pursue the Infidels; if you suffer, they shall suffer like you; but you hope for that which they must not hope for: God knoweth all their Actions, he is most prudent in all his Works. We have sent to thee the most true Book, to the end thou mayst judge the Differences that are among the People, as thy Lord hath instructed thee. Contend not with Traitors, and ask pardon of God, he is gracious and merciful. Dispute not with those that betray their Souls, God loveth not treacherous Sinners, they conceal themselves from the World, he is with them when they hide in their hearts such things as are displeasing to him, he knoweth all their Actions. O ye! you dispute for them in this World, who shall dispute for them against God at the Day of Judgment? Who shall that Day be their Protector? He that shall implore Pardon of God, having offended him, shall find him gracious and merciful; who doth evil shall find evil, God is Omniscient and most Wise. He that committeth a venial, or a mortal Sin, and would excuse himself, committeth evidently a mortal Sin. Many of them had endeavoured to seduce thee, hadst thou not been directed by the Grace and Mercy of God. But they seduce only their own Souls, and shall

*Gelaldin
saith, a
great and
little Sin.*

do

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do thee no harm; God hath sent to thee the Book that containeth his Commandments: he hath taught thee what thou didst not understand, and his Grace is eminently upon thee: there is no good in the multiplicity of their Secrets or Discourse, except in such as command Alms, Honesty, and Peace among the People, with desire to please God, they shall receive from his Divine Majesty a great Reward. He that shall contradict the Prophet, having had knowledge of the right way, and shall follow other paths than that of the true Believers, shall relapse into his Impiety; I will cause him to burn in the Fire of Hell, where is the Habitation of the Wicked. God pardoneth not them that say, he hath Companions; except this, he pardons all things as he seeth good: he that affirmeth, that God hath a Companion, greatly erreth, and is estranged from the Truth. If they invoke other than God, they invoke Idols, the Devil, obstinate and cursed of God; when he said to him, Thou wilt not give me Power over them that worship thee, but I will seduce them from the right Way, I will prolong their wicked Life, to retard their Conversion, I will cause them to cut off the * Ears of Beasts they shall disobey thy Commandments, and they shall envy thy Creatures. He that demandeth Succours of the Devil, is in manifest Perdition; he will promise to Men long Life, and retard their Repentance, but he promiseth them but a Vain-glory; Hell is the Dwelling-place of such Men, out of which they shall find no issue. Such as shall believe in God, and do good Works, shall dwell eternally in Paradise, where flow many Rivers. God is most true in what he promiseth; who is more than God in his words? Your Lyes, and the Lyes of them *See Gelal-* that know the written Law, do him no harm; he that din. shall do ill, shall be punished, and shall find no Protector; he that shall do well, and shall believe in the *See Kirab* Law of God, shall enter into Paradise, and shall have *el tenoir.* no Injustice done to him. What better Law is there, than to resign thy self to God, and to be an honest Man? Follow the Law of *Abraham*; God chose

* *The antient Arabians cut off the Ear of any Beast, and gave him liberty through their Country for Expiation of their Sins.*

Abraham

Abraham to love him; whatsoever is in Heaven and in Earth, belongeth to his Divine Majesty, he knoweth all things. They will question thee concerning Women; say to them, God teacheth you in that, what you were taught in the Scripture touching Orphans and Women; give to them what is appointed by the Law, and desire not to espouse them, only to possess their Wealth: God teacheth you likewise to give to Orphans what appertaineth to them, and not to injure them; he will understand your good Actions. If a Woman fear to be ill entreated by her Husband, and that he will divorce her, they shall do well, mutually to accord, for Peace is exceeding good. If you be too obstinate, and cannot agree together; if you do good to your Wives in divorcing them, and fear to wrong them, God will take notice of your Actions. If you believe you cannot keep Equality and Justice among your Wives, although you apply your selves to it; incline not altogether to your own Appetites, and leave not your Wife, as a thing left in Toleration. If you live in a good Accord, and fear to injure them, God will be merciful to you. If they separate themselves conformably to the Precepts of the Law, God will enrich them with his Protection, he is bountiful and wise, and whatever is in Heaven and Earth obeyeth him. We have recommended to you the Fear of God, as we have heretofore to them that had knowledge of the written Law. If you be impious, know, that whatever is in Heaven and Earth is God's; he hath no need of his Creatures, and must be exalted: it sufficeth thee, he is thy Protector. If he will, he can cause you to perish, and put other Creatures in your place, for he is Omnipotent. He that loveth the good things of the Earth, shall find in God all the Wealth of this World, and of the other; he understandeth and seeth all things. O ye that believe! be true in your Testimonies, notwithstanding it be against your selves, against your Father and Mother, and against your Kindred; and consider the Rich no more than the Poor, God is the Protector of the one and the other; follow not your Appetites, to favour the Rich more than the Poor, pervert not the Truth, be not scrupulous to testify what you know, God knoweth all your Actions. O ye that believe in God, and his Prophet,

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and the Book that was sent before him ; know, he that blasphemeth against his Divine Majesty, against his Angels, the Scripture, the Prophets, and Life Eternal, greatly erreth, and departeth from the Truth. God pardoneth not them that have embraced his Law, and then have forsaken it, having believed in his Divine Majesty, and are returned again to their Impiety ; declare to such Men, they shall feel heavy Torments. Such as obey Infidels, to be great in this World, extremely delude themselves ; Greatness proceedeth from God. It is written in the Book that was sent to you, that the Infidels shall mock you, when they shall hear the Word of God, and you shall obey his Commandments ; tarry not in their Company, if they change not their Discourse, otherwise you will be like to them, God will assemble into the Fire of Hell all Infidels, and wicked Persons. Some of them that observe your Actions, said, they were of your Party, when any Felicity happen'd to you ; and when the Infidels had advantage over you, they said, they were with them, and that they fought against you : God at the Day of Judgment shall judge the difference that is between you, and will not give advantage to Infidels, over them that observe his Law. The Wicked think to deceive God, but God deceiveth them ; they are negligent to make their Prayers, they are Hypocrites before the World, and remember not his Divine Majesty, except very few of them, uncertain whether they should follow the Faithful, or the Infidels ; he whom God shall cause to go astray, shall not find the right way. O ye that believe ! obey not Infidels, to the exclusion of true Believers ; will you give God manifest occasion to chastise you for your Sins ? The Wicked shall be in the lowest place of Hell, and shall find no relief, except such as shall repent, that shall do good Works, resign themselves to God, and obey his Commandments, they shall be with the true Believers, and receive from God a very great Reward. He will not send you Misery, if you give him Thanks for his Favours, and obey him ; he accepteth the Acknowledgment of his Benefits, and knoweth all things. He willeth not that what Evil is committed, be published ; he that publisheth the Evil he doth, is very much to blame ; if you manifest the Good you
do,

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do, or if you conceal it, and abstain from doing Evil, he will be merciful to you, he is Omnipotent. Such as blaspheme against God and his Prophets, his Apostles; such as would make a distinction between the Commandments of his Divine Majesty, and the Precepts of his Prophets, such as affirm they believe in some of the Prophets, and believe not in all, and take a middle way between Faith and Impiety, are indeed impious, we have prepared for them ignominious Torments; but they who believe in God, and generally in all his Prophets and Apostles, shall be recompensed of God, gracious and merciful. They that know the written Law, will require thee to cause to descend from Heaven a Book, and written Tables: They demanded of *Moses* greater things, and said, Cause us to behold God with our eyes, then Thunder surprized them by reason of their Impiety. They adored the Calf, after having had the knowledge of our Commandments; nevertheless, we pardoned them, and gave to *Moses* an absolute dominion over them. We raised the Mountain over them, following our Promises, and said to them, Enter the Gate of the Temple with Adoration and Humility, and no longer transgress the Observation of the Day of Rest. We for this Matter received from them a strong Promise; but they swerved from what they had promised, and we cursed them, because of their Impiety, by reason of the Murder they committed without reason on the Persons of the Prophets, and of the Words they uttered, *viz.* Our Heart is hardned. Contrariwise, God imprinted Infidelity in their Hearts, they shall never believe in his Law, except very few of them, because of their Malice, and the Blasphemies they vomited against *Mary*: They said, We have slain the Messiah, Jesus the Son of *Mary*, the Prophet and Apostle of God. Certainly they slew him not, neither crucified him; they crucified one among them that resembled him: Such as doubt it, are in a manifest Error, and speak not but through Opinion. Certainly they slew him not; on the contrary God took him up to himself, he is omnipotent and prudent in all his Actions, Such as have the Knowledge of Scripture ought to believe in Jesus before his Death; he shall be a Witness against them of their Actions at the Day of Judgment.

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*The Jews.**The Christians.*

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We have prohibited them that Judaize, by reason of their Sin, things that were permitted them: We have prepared for them great Torment, because they mislead the World from the right Way, because they take Use that is forbidden them, and unjustly eat the Substance of their Neighbour. Such of them as are profound in Learning, and all the Faithful, believe in the Scriptures both antient and modern; I will give great Rewards to them that shall make their Prayers at the Time appointed, that shall pay Tythes, and believe in the Day of Judgment. We have sent thee our Inspirations, as we sent them to *Noah*, and the Prophets after him, as we heretofore sent them to *Abraham*, *Ishmael*, *Isaac*, *Jacob*, the Tribes, to *Jesus*, *Job*, *Jonas*, *Aaron*, and to *Solomon*, and gave the Psalter to *David*. We have told thee who were the Prophets that preceded thee; but we have not spoken to thee concerning the Merits of all of them. *Moses* spake to God, as his Prophet and Apostle; all declared his Mercy, and preached the Torments of Hell, to the end Men might have no Cause of Excuse; God is omnipotent and prudent in all his Actions: He shall be Witness that the *Alcoran* was sent to thee with his Commandments, the Angels likewise shall testify it; but it ought to suffice thee that God is Witness. The Infidels that hinder the People to follow the Law of God, were exceedingly erroneous; God will not pardon them, he will lead them into the Path of Hell, where they shall remain eternally; it is a thing easy to his Divine Majesty. O People! A Prophet is come to you, who preacheth to you the Truth from the Lord; believe him, you shall do well; if you believe him not, know that whatever is in Earth, and in Heaven, is God's, and that God knoweth whatsoever you do. O ye that understand the written Law! obey the Commandments of God, and speak not of his Divine Majesty but with Truth: the Messiah, *Jesus*, the Son of *Mary*, is a Prophet, and an Apostle of God, his Word and Spirit, which he sent to *Mary*; believe therefore in God, and his Prophets, and say not there be three Gods; put an end to that Discourse, you shall do well: For there is but one God, praised be God he hath no Son; whatever is in Heaven and in Earth obeyeth him; it is sufficient that he is Witness. The Messiah esteemeth
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it no Dishonour to be the Servant of God, neither the Angel, nor the Cherubim: He that holdeth it a Dishonour to be at his Service, is proud: he shall assemble all the World at the Day of Judgment, and every one shall receive the Recompence that he shall have merited; he shall augment his Favours upon them that shall have believed in his Divine Majesty, and have done good Works; he shall chastise them that shall have held it a Dishonour to be his Servants, and have been proud upon the Earth, they shall find no safe Refuge but in his Mercy. O People! God hath sent you a Protector, a most strong Argument, and a most clear Light; they that shall trust in God, shall enjoy his Grace, and he shall guide them into the right Way. They will enquire of thee concerning Successions; say to them, God teacheth you touching Successions as followeth: If a Man decease without Issue, and hath a Sister, she shall have the Moiety of what he shall leave, and shall inherit it, if she have no Children: If they be two Sisters, they shall have two Thirds of what the Deceased left: If they be many Brothers, and many Sisters, the Son shall have as much as two Daughters. God teacheth you his Commandments, depart not from the right Way: He is omniscient.



C H A P. V.

The Chapter of the Table, containing an Hundred and twenty Verses, written at Medina:

IN the Name of God, gracious and merciful. O ye that believe in God! satisfy what you have promised: It is permitted you to eat of the Beasts that be in the World, except of what shall be hereafter declared. Hunting is forbidden you, during the time that you shall go on Pilgrimage to Mecca. God ordaineth what he will. O ye that believe, say not that it is permitted to do what God hath prohibited; perform what is commanded you, during the Month of Pilgrimage: Give no Impediment to such as carry Presents to

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to *Mecca*, neither to them that assume * Collars; neither hinder Pilgrims to repair thither to demand the Grace of God, and his Mercies. It is lawful for you to hunt, when you shall have finished your Pilgrimage. Beware, lest some Persons cause you to sin, and hinder your going to *Mecca*: To oblige you to punish them, repose your Confidence in the Justice and Fear of God, and not in the Sin and Malice of your Neighbour. Fear God, who is severe in his Chastisement. It is forbidden you to eat Carrion, Blood, *See Kitab* Swine's Flesh, and whatsoever is not killed in pronouncing the Name of God: You are prohibited to eat Animals strangled, choak'd, knock'd down, precipitated, that are slain striking each other, and such as Beasts shall have slain, if you find them not alive, to let out their Blood in pronouncing the Name of God. You shall not eat of Beasts sacrificed to Idols. Consult not with Soothsayers or Lots, it is a great Sin. The Day shall come, when they that have abandoned your Law shall be desperate: Fear not them, and fear me. The Day will come, when I shall accomplish your *See Gelasius* Law, and my Grace shall be abundantly upon you: *din.* The Law of Salvation, is the Law that I desire to give you. If any one be in Necessity, and eateth of what is prohibited, without a Will to sin, God shall be to him gracious and merciful. They will demand of thee what is permitted them to eat: Say to them, It is lawful to eat of all sorts of Beasts that are not unclean; and whatever hath been taught you from God, touching Beasts that have been wounded by Lions or Dogs, eat the Beast you shall take, and remember God in blooding them: Fear God, he is exact to take account. This Day it is lawful that you eat what is not unclean; and the Meats of them that know the written Law, their Meats are lawful for you, and yours for them. You are permitted to espouse Maidens and *The Jews* Women of free Condition that are of your Religion, *and Christians.* and Maidens and Women of free Condition that know the written Law, giving them their Dowry with Civility, commit neither Concubinage nor Adultery with

* *The old Arabians in Devotion put the Leaves and Branches of Trees upon their Necks, like Collars, as the Peasants in many Places in France do the Herbs of St. John.*

them, either secretly or publickly. The good Works of him that shall renounce your Law, shall be unprofitable; he shall be at the Day of Judgment in the Number of the Damned. O ye that believe in God! when you would make your Prayers, wash your Faces, your Hands to the Elbow, and pass your Hand over your Head, and over your Feet to the Ancles. If you be polluted, purify your selves; if sick, or in a Journey, or about to discharge your Belly, or have known Women, and find no Water to wash you, lay hand on the Sand, pass it over your Visage, and wipe therewith your Hands. God enjoineth you nothing irksome, but willeth you be clean, and desireth to accomplish his Grace upon you; peradventure you will give him Thanks. O ye that believe in God! call to mind his Grace and Promise he made to you, when you said we heard and obeyed; fear him, he knoweth all that is in your Hearts. O ye that believe in God! obey his Commandments, and be true in your Testimonies: Take heed that no Man move you to offend God, in diverting you from what is just; render Justice to all, his Fear inviteth you to it; have it before your Eyes, he knoweth all your Actions; hath promised his Grace and great Recompences to the true Believers, that shall do good Works in this World, and hath prepared Hell to punish Infidels. O ye that believe in God! remember his Favour towards you, when some Persons would have extended their Hands upon you, and how he delivered you from their Malice: Fear him; all true Believers ought to resign themselves to his Will. God received the Promise of the Children of *Israel* to observe his Comandments; he established among them twelve Captains, and said to them, I will be with you when you shall make your Prayers, pay your Tythes, believe in the Prophets, defend them, and shall lend to me any Alms: I will cover your Sins, and cause you to enter Paradise, wherein flow many Rivers; and he among you that shall be an Infidel, shall be entirely erroneous from the right Path. When they swerved from what they had promised, we gave them our Curse, and hardened their Heart; they have altered the Words of the Scripture, and abjured what they had approved. Thou shalt not know them that shall be Traytors, except very few of them;

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them; forgive and depart from them, God loveth them that do good. We likewise received the Promise of those who call themselves *Christians*, but they have forgotten what they promised; they have altered what was taught them, and we have cast among them Enmity and Hatred, even until the Day of Judgment. That Day God shall cause them to know whatever they have done for their Punishment. O ye that know the written Law! our *Prophet is come to * Mahomet. bring to light many Things of the Scripture, which you conceal; and he likewise leaveth in silence many Things, that it is not time to make manifest. God hath sent you a Book full of Light, to conduct into the Way of Salvation them that love him, to bring them out of Darkness, and, by his special Grace, to lead them into the Way of Salvation. Certainly he that saith that the Messiah, the Son of *Mary*, is God, is impious: Say to him, who can hinder God to exterminate the Messiah, and his Mother, with whatsoever is in the Earth, when it shall seem good to him? God is King of Heaven and Earth, he created with them what seemed good to him; he is omnipotent. The *Jews* and *Christians* have said, We are the Children of God, his Well-beloved: Say to them, Shall not God chastise you for your Sins? Certainly ye are Men: He that created you, pardoneth and punisheth as it pleaseth him; he is King of all that is in Heaven or Earth, and of whatever is between him; he is the Refuge of the Righteous. O ye that have Knowledge in the written Law! the Prophet, the Apostle of God is come to instruct you in a time that there is none other Prophet but he on the Earth. Will you say that no Man preached to you the Torments of Hell? Certainly the Word of God is this Day preached to you, the Torments of Hell, and the Omnipotency of his Divine Majesty. Remember thou what *Moses* said to his People; O People, call to mind the Grace of God towards you, he hath chosen from among you Prophets and Kings, hath conferred on you what he hath given to none in the World: Enter into the Holy Land, as God hath commanded, turn not your Backs to your Enemies, lest you be in the Number of Reprobates. They answered, O *Moses*! there are Giants and Tyrants in the Holy Land, we will not enter into it un-

til they be gone out of it : If they forsake it, we will enter into it. Then two Men of them, that were in the Grace of God, said to them, Enter at the Gate, and fight against them, you shall be victorious, trust in God, if you believe in his Law. They said, O *Moses* ! we will not enter so long as those Tyrants dwell therein ; go and fight against them with thy Lord, we will here attend. Then said *Moses*, Lord, I dispose but of mine own and my Brother's Person ; separate us from this wicked People. The Lord said to him, The Entrance into the Holy Land is prohibited to this People ; they shall wander forty Years upon the Earth in Confusion and Amazement ; afflict not thy self with the Deportments of the Wicked : Teach them the History of the Sons of *Adam*, how they offered Sacrifices ; how the Sacrifice of the one was accepted, that of the other was not : He through Envy menaced his Brother, to murder him. His Brother said to him, God receiveth the Sacrifices and Holocausts of such as have his Fear before their Eyes : Assuredly if thou extendest thy Hand to slay me, I will not stretch forth mine to hurt thee ; I fear the Lord of the Universe : If thou chargest thy self with the Murder of my Person, with thy past Sins thou shalt go to Hell, where the Unjust shall be punished. The Murder of his Brother seemed easy, and advantageous to him ; he slew him, and is in the Number of the Damned. God sent a Raven, that made a Pit in the Earth, and shewed him the manner to bury the Body of his Brother. Then said he, Would to God I had been weak and impotent, that I were like to this Raven. I must bury the Body of my Brother ; and he was penitent for his Offence. By reason of this Murder, we ordained to the Children of *Israel*, that he who shall slay a Person innocent, shall be punished as if he had slain the whole World ; and he that shall give him his Life, shall be recompensed as if he had given Life to the whole World. My Prophets came to the Children of *Israel*, taught them my Commandments, and caused them to see Miracles ; nevertheless many of them were disobedient. The Punishment of them that oppose the Will of God, that of his Prophet, and that endeavour to pollute the Earth, is to be slain, hanged, to have the Right-foot and the Left-hand, or Right-hand and the Left-foot, cut off, and to be extirpated from

from the Earth: They shall have in this World Shame on the Forehead, and shall feel in the other great Torments, except such as shall be converted before their Death, and shall know that God is gracious and merciful. O ye that believe! fear God, fight for his Law; you perhaps shall be happy. All the Treasures of the World shall not be able to redeem Infidels at the Day of Judgment; they shall endure exceeding great Torments; they shall desire to go out of the Fire of Hell, but shall dwell there eternally. Cut off the Hands of those Men and Women that steal; they contract upon themselves the Wrath of the World, and the Punishment that God hath prepared for the Wicked. He that shall turn, and do good Works, shall be pardoned; God is gracious and merciful to the Penitent. Knowest thou not that the Kingdom of Heaven, and of Earth, is God's? That he chastiseth and pardoneth whom it pleaseth him? and that he is omnipotent? O Prophet! afflict not thy self, to behold them running to Impiety; that say with the Mouth we believe, and have no Faith in their Hearts; neither for them that *Judaize*, and hearken to the Lyes of their Doctors, to relate them to others: They pervert the Language of the Old Testament, and say, If you be instructed in those Precepts, you ought to observe them; if they instruct you not in them, take heed to yourselves. Such as make use of the Name of God to move the People to Sedition, are without Faith; God will not purify their Hearts; they shall have in this World Shame upon the Forehead, and feel in the other extreme Torments. They listen to Blasphemies, and eat what is prohibited: If they repair to thee, and submit themselves to thy Judgment, judge their Controversy with Equity. converse not with them: If thou depart from their Company, they shall not hurt thee: If thou givest Judgment between them, judge with Equity; God loveth the Just. How shall they submit to thy Judgment, seeing they have the Old Testament, which containeth the Commandments of God? They will not execute thy Judgment, neither believe in the Old Testament, wherein is the Guide of the right Way, and a Light to the Prophets, to judge the Differences arising among true Believers, among *Jews*: Their Doctors, and their Priests, who study

the Scripture, and are Witnesses that it containeth the Truth, fear not the World, but dread me. Sell not, neither exchange my Commandments for any Price. Such as judge not conformably to the Law of God, are Infidels: We have ordained the *Talio*, Man for Man, an Eye for an Eye, a Nose for a Nose, an Ear for an Ear, a Tooth for a Tooth, a Wound for a Wound: He that shall observe it, shall do well; and such as shall not judge conformably to the Law of God, are unjust. We sent after many Prophets, Jesus the Son of *Mary*, who confirmed the antient Scriptures; to him we gave the Gospel, full of Light, to conduct the People to the right Way; with a Confirmation of the Old Testament, a Guide and Instruction for the Righteous. They that follow the Gospel, ought to judge as it is commanded in the Gospel: Such as judge not conformably to what God hath taught them, are disobedient to his Divine Majesty. To thee have we sent the Book that containeth the Truth, and confirmeth the antient Scriptures. Determine the Differences that shall arise among the People, as I have inspired thee, and follow not the Appetite of Men, that will abjure the Truth which I have taught thee. We have instructed all of you in a Law, and assured Means, to lead you into the Way of Salvation: You should all have been of one and the same Religion, had it so pleased God: He hath done this to prove you. Do Good, and know, that you all shall be assembled before him, and he shall resolve the Doubts that are among you. If thou judgest the Differences that are among them, judge conformably to what hath been inspired into thee, and follow not their Appetites. Be careful they seduce thee not, and move thee to doubt many Things that God hath taught thee: If they disobey his Commandments, know he will severely punish them, because of the Enormity of their Crimes. The greatest Part of the World are impious: Do they affect the Judgment of the Ignorant? What better Judge for the Good is there than God? O ye that believe! obey not the *Jews*, nor the *Christians*; they mutually obey each other in their Impiety: He that shall obey them, shall be like unto them; God guideth not the Unjust. Thou seest such as are unstable in their Faith, flock to them, and say they fear a Change of Times; but

God

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God shall give Advantage and Victory to his Prophet, and they shall repent to have concealed in their Minds the Miracles of his Divine Majesty. What will they alledge for Excuse, who swore by the Name of God exactly to observe their Religion, and to be with you? Their good Works shall be unprofitable, and they in the Number of the Damned. O ye that believe! if you abandon your Faith, God will put others in your place, that shall love him, and he them, and this to your great Ignominy, and the Advantage of converted Infidels, that shall fight without Fear for his Law: Thus God bestoweth his Grace as he seeth good; he is liberal and omniscient. You ought certainly to obey ^{See Gelal-} God, and his Prophet, his Apostle: They who believe ^{din.} in God, that make their Prayers at the Time appointed, pay Tithes, and are in the Protection of God and his Prophet, shall be beloved of his Divine Majesty, and be victorious. O ye true Believers! obey not such as scoff at your Religion, who have Knowledge of the written Law: Obey not Infidels; and if you are good Men, fear God. Obey not them that deride your Prayers; it is the Action of those that are unwise. O ye that understand the written Law! will you not abhor me, if I believe not in God, in what he hath inspired into me, and into them that preceded me? The greatest part of you are wicked. Say to them, Did I instruct you to do Evil, when I preached to you the Effect of God's Mercy? Those whom he curseth, against whom he is incensed, whom he hath metamorphosed into Apes and Swine, and who have adored Idols, shall be confined in the Fire of Hell; they are in a very evil Way. When they come to thee, they will say they believe in the Law of God; they will enter thine House with Impiety, and go forth in the like manner; but God knoweth what they conceal in their Heart. Thou shalt see many of them embrace Paganism, follow a Lye, eat what is forbidden; and this to displease their Doctors and Priests, who have forbidden them to speak Lyes, and eat Meats that are unclean. The Jews said the Hand of God is shut; contrariwise, it is their Hand that is shut, and they shall be accursed by reason of their Discourse: Certainly the Hands of God are open, and he doth good to whom he pleaseth. Many amongst them, through Impiety

The Alcoran of Mahomer.

and Disobedience, alter what is in the Scripture ; but we have cast among them Hatred and Horror, even to the Day of Judgment : God hath extinguished the Fire which they had kindled, to make War against the Righteous ; they endeavour to pollute the Earth, but God detesteth such as cause Disorder : He remitteth their Sins that know the Scripture, believe in his Law, and fly Impiety ; they shall enter Paradise, that is full of Delights. They have read the Old Testament, the Gospel, and all Scriptures ; they enjoy abundance of all good Things ; nevertheless many have disobey'd the Commandments of God. O Prophet ! preach what God hath taught thee ; whether thou dost preach it, or dost not, he will defend thee from the Malice of Men : He abhorreth Infidels. O ye that know the written Law ! if you observe not the Old Testament, the Gospel, and Scriptures, which God hath sent you, you shall be without Merit. Many of them, through Impiety and Ignorance, pervert what is contained in the Scripture : Afflict not thy self with the Actions of the Impious. The *Jews, Samaritans, Christians*, all that shall have believed in God, the Resurrection of the Dead, and have done good Works, shall be exempt from Affliction ; there is nothing for them to fear at the Day of Judgment. We received of the Children of *Israel* a Promise, to believe in our Prophets and Apostles ; yet have they slandered many, and slain such as would not follow their Appetites : They believed there was no Punishment for their Crimes, and became deaf and blind. After, this God pardoned them ; nevertheless they returned in their Sin, and are again become deaf and blind : God beholdeth all their Deportments. Certainly they who affirm the Messiah, the Son of *Mary*, to be God, are impious : The Messiah commanded the Children of *Israel* to worship God, his and their Lord. The Entrance into Paradise is forbidden to him that shall say God hath a Companion equal to him, Hell shall be his Habitation, and the Unjust shall find none to protect them at the Day of Judgment. Such as affirm there are three Gods are impious ; there is but one God : If they desist not from such Discourse, they shall burn in the Fire of Hell ; if they turn, and implore Pardon of God, he will be to them gracious and merciful. The Messiah,

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the Son of *Mary*, is a Prophet and Apostle of God, like to the Prophets that came before him; his Mother is holy, and both of them did eat and drink. Consider how I manifest my Unity to Infidels; how they blaspheme, and depart from the Truth: Say to them, Will you worship, instead of God, what can neither benefit nor hurt you? God understandeth and knoweth all Things. O ye that have Knowledge of the written Law! speak of your Religion with Reverence, and follow not the Appetites of such as go astray, and walk in an evil Way. The Infidels were accursed by the Tongue of *David*, and of *Messiah*, the Son of *Mary*, because of their Disobedience: They abstain not from Things that are not approved; they do them, and through Obstinacy will continue them. Thou shalt see many of the Inhabitants of *Mecca* adhere to them, by reason of the Sin they conceal in their Hearts. God assuredly will be incensed against them, and they shall be confined eternally in the Torments of Hell. If they had believed in God, in his Prophet, and the Scriptures, they had not obeyed Infidels; but many of them are impious. Thou shalt find the *Jews*, and Inhabitants of *Mecca* who believe in many Gods, to be very great Enemies to the Faithful, and the *Christians* to have a great Inclination and Amity towards the true Believers: For that they have Priests and Religious that are humble, who have Eyes full of Tears when they hear mention of the Doctrine which God hath inspired into thee, because of their Knowledge of the Truth, and say, Lord, we believe in thy Law, write us in the Number of them that profess thy Unity; who hindereth us to believe in God, and the Truth, wherein we have been instructed? We desire with Passion, O Lord, to be in the Number of the Just. God shall hearken to their Prayers, and pardon them; he shall open to them the Gate of Paradise, wherein is the Reward of the Righteous; and the Infidels shall inhabit the Abyss of Hell. O ye who are true Believers! inhibit not the Eating of what God hath permitted; offend not God; he abhorreth them that offend him: Eat of the Meats that are lawful for you, and have his Fear before your Eyes. He will not chastise you for what you have spoken at random contrary to your Faith, without design of offending; but he

shall punish you for your Oaths, if you observe them not. The Satisfaction of an Oath not accomplished, is to give Food to ten Poor of your Religion, and to clothe them, or to enfranchise a Slave that is a true Believer. He that is destitute of Means to perform this, shall fast three Days immediately succeeding: Such is the Satisfaction of a not-accomplished Oath. Keep exactly your Faith; so doth God teach you his Commandments: You will, peradventure, give him Thanks. O ye that believe in God! Wine, Games of Hazard, Idols, Lots, and Divinations, are Abominations, and filthy Practices of the Devil: Depart from him; perhaps you will be righteous. The Devil desireth to sow among you Dissension and Horror, thro Wine and Games of Hazard, to choak your Remembrance of God, and of praying to him. Abandon Wine and Games of Hazard, be obedient to God and the Prophet, his Apostle, and take heed to your selves. If you disobey God, know that the Prophet is obliged only to preach publicly the Word of his Divine Majesty; the true Believers, and the Righteous have not provoked God in drinking Wine, and playing at Games of Hazard, before they were prohibited; they will abstain for the future, and perform good Works, God loveth them that do good. O ye that believe! God proveth you by one thing; to wit, by hunting, whether you take the Game with your Hands, or coursing on Horseback, to discern them among you that fear him, and believe in his Law; whosoever shall offend him, shall be severely punished. O ye that believe! kill not your Game, during the time of your Pilgrimage to *Mecca*; whosoever shall kill of deliberate purpose, shall be judged, as if he had slain his Neighbour's Beast, he shall be judged by one among you, and be condemned to offer a Present at the Temple of *Mecca*, or to give Food to the Poor, or to fast, or to perform somewhat of like nature, for the expiation of his Error: if he have Repentance in his mind, God will pardon what is past; if he return in his Sin, God will be avenged on him, he is Omnipotent, and Avengeful. It is permitted that you fish, and eat of Fish during your Pilgrimage, but hunting by Land is absolutely forbidden in this Voyage; fear God, you shall all one day be assembled before him to be judged:

judged : he hath appointed the Month of Pilgrimage, he hath established the Temple of *Mesca* for the Devotion of the People, and hath forbidden to give Impediment to such as bring thither Oblations, and those that assume * Collars, to the end you may learn to understand that he knoweth all things both in Heaven and Earth, and that he is Omnipotent. Know ye, that he is grievous in his Chastisements, and gracious and merciful : The Prophet is obliged but to preach his Commandments, he knoweth all that you conceal in your Hearts, and whatever you make manifest : Evil must not be equal to Good, notwithstanding it be pleasing to you. O ye that are wise ! have the Fear of God before your eyes, peradventure you shall be happy. O ye Believers ! desire not the knowledge of all things, you will afflict your selves ; be not curious to know at what time the *Alcoran* was sent from Heaven, God pardoneth your former Curiosity ; your Predecessors were alike curious, and in the number of Unbelievers. God hath commanded nothing touching † the She-Camel, whose Ear is slit, neither that which is at liberty in the Field, neither concerning the Ewe that hath brought forth seven Lambs, neither the Camel of whom have issued ten Camels ; but the Wicked invent Blasphemies against his Divine Majesty, and are unwise : When it was said to them come, and observe what God hath taught his Prophet ; they reply'd, it sufficed them to follow what their Fathers had observed, notwithstanding their Fathers were ignorant and erroneous. O ye Believers ! be careful of your selves, such as be in Error shall not hurt you ; if you follow the right way, all of you shall one day be assembled before God, who shall discover all your Works, and reward you according to your Merits. O ye Believers ! make your Testament, when your Death approacheth, and take two Witnesses of your own Religion, that are honest Men : If you are in a Journey, and Sicknèss surprize you, you shall take two Wit-

*See Kitab
el tenoir.*

*See Kitab
el tenoir.*

* *The antient Arabians put upon their Necks the Leaves of Trees, in Devotion, when they arrived at Mecca.*

† *These are the Ceremonies of the antient Arabians, which Mahomet renounceth,*

ses, such as you shall meet with, to serve your Testament; and having prayed, shall deliver to them your Will. If you doubt their Integrity, cause them to swear to be faithful in their Testimonies, and not give themselves to be corrupted by your Kindred. Conceal not your Testimony, lest you be in the number of Sinners. If you discover those two Witnesses to have erred in their Testimony, substitute two other in their place, altho they partake in your Succession, and take Oath of them to be more veritable in their Dispositions, than the two others, otherwise they will offend God, and be numbred with the Unjust. It is better to speak the Truth, than to be in fear, lest your Falshood be detested; fear God, and hearken to his Commandments, he guideth not them that disobey him. He shall one day assemble his Prophets and Apostles, and say unto them, What did you answer, being questioned concerning my Unity? They shall reply, Lord, we are ignorant, thou alone knowest all things. He shall say to Jesus, O Jesus, Son of Mary, remember thou my Grace towards thee and thy Mother, I strengthen'd thee with the Holy Ghost: Thou spakest in thy Cradle, as a Man of forty or fifty Years, thee did I instruct in Scripture and Knowledge, the Old Testament, and the Gospel: Thou didst form of Earth the figure of a Bird, didst breathe upon it, and it did fly, thou didst cure the Born-blind, and the Leprous, didst revive the Dead; I delivered thee from the Jews, when thou didst preach to them my Commandments, and wroughtest Miracles, which the Wicked affirmed to be Magick and Inchantment. Remember, how thou didst command thy Apostles to believe in me, and obey my Prophet, and how they said, we believe in one sole God, be thou Witness that we entirely resign our selves to the Will of God.

* O Mahomet.

Remember thou *, that the Apostles said, O Jesus, Son of Mary, can thy Lord send us from Heaven a Table covered with Meats to satisfy us? Jesus answered them, Fear God, if you believe in his Law. They said, We have an Appetite, and desire to eat of the Food of Heaven, for the Repose of our Hearts, and to know if thou speakest the Truth, of which we shall be Witnesses. Then said he, O God my Lord, cause to descend upon us from Heaven a Table covered with Meat,

Meat, this day shall be celebrated by us and them that shall succeed, this shall be a Sign of thy Omnipotency; enrich us with thy Grace, thou possessest all Treasure. God said to him, I will cause to descend from Heaven the Food which thou desirest; and whosoever shall be impious, shall be punished with Torments, that no Man yet hath suffered. He shall say at the Day of Judgment, O Jesus Son of *Mary*! didst thou enjoin the People to worship thee, and thy Mother, as two Gods? Jesus shall answer, Praised be thy Name; I will take heed of speaking what is not, thou knowest if I have said it, thou art Omniscient, thou knowest what is in my Soul, and I have no knowledge of what is in thee; I delivered nothing but what thou didst command me to speak: to wit, worship God your Lord and mine; I am Witness from the time that I was in the World, until thou didst cause me to die; thou didst observe the Deportments of the People, thou seest all; if thou chastisest Men, they are thy Creatures; if thou dost pardon them, thou art Omnipotent and Wise. Then shall God say, This day shall good Works be profitable to the Righteous, they shall enter into Paradise, wherein flow many Rivers, there shall they dwell eternally, with my Grace, in exceeding great Felicity; the Kingdom of Heaven, of Earth, is God's, he is Omnipotent.



C H A P. VI.

The Chapter of Gratifications, containing an Hundred Sixty and Fifteen Verses, written at Medina.

I N the Name of God, gracious and merciful: Praise be to God the Creator of Heaven, of Earth, of Darkness, and of Light; such as believe not in their Lord are in Error. He it is that created you of the Dust of the Earth, and appointed a prefixed Time for your Death and Resurrection; nevertheless you doubt, he is God in Heaven and in Earth, he understandeth the

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See Gelal-
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the Secrets of your Hearts, and whatsoever you make manifest; he knoweth the Good and Evil that you commit, that his Commandments have been taught the Inhabitants of *Mecca*, and that they have abjured them; they opposed the revealed Truth, but shall be chastised for their Contempt. They consider not how much People we have destroyed, in past Ages; we gave them Places to dwell in, more strong and spacious than those which you inhabit, sent them about of Rain, caused Fountains to flow in the places of their Habitation; after this did we extirpate them, by reason of their Sins, and established in their place a new People. We have sent to thee the Scripture, written in Vellum; the Unbelievers have handled it with their Hands, yet say, it is evident Sorcery and Enchantment, that they will not believe therein, unless they see an Angel descend to confirm it. Should we have sent an Angel, they had perished by his Presence, unless we had sent him under the figure of a Man, like unto them, and clothed as they are. They derided the Prophets and Apostles, thy Predecessors; Derision is fallen upon such as contemned them. Say to them, go through the World, and consider the End of them that abjure the Law of God; say to them, To whom appertaineth whatsoever is in Heaven and Earth? it is God's. He will employ his Mercy to save you; doubtless he will assemble all of you at the Day of Judgment. Nevertheless Infidels believe not in his Unity; they consider not, that whatsoever moveth by Night and by Day, and whatsoever is in the World, belongeth to his Divine Majesty, who understandeth and knoweth all things. Say to them, require you other Protection than that of God the Omnipotent Creator of Heaven and Earth, who nourisheth all things, is nourished by none? Say to them, I have received a Command to embrace the Law of Salvation. Be not ye in the number of Unbelievers; I fear to disobey my Lord, and fear the Torments prepared for the Wicked at the Day of Judgment; he that shall deliver himself, shall enjoy the Grace of God, which is supreme Felicity. If God will punish you, none shall deliver you from his Punishment; If his Will is to do Good to you, he is omnipotent, always victorious, and hath all Power

Chap. 6. *The Alcoran of Mahomet.*

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Power over his Creatures : He is most wise and omniscient. Say to them, What better Testimony is there in the World than that of God ? Say to them, He shall testify between you and me, to whom he hath inspired the *Alcoran*, to instruct you : Will any among you, that shall learn it, say there is any other God but God ? I will not say so : There is but one God ; and I am innocent from the Sin you commit, in associating him with a Companion equal to him. Many of them that understand the written Law, have Knowledge of the Truth of the *Alcoran* ; their Children also know it : But such as forsake their own Souls will not believe in God. Who more unjust than he that blasphemeth against God and his Commandments ? Certainly the Wicked shall be miserable : I will assemble all of them, and say, Where are the Gods which you did associate with God ? They shall have none other Excuse, but to say, By God, Lord, we were of the Number of Idolaters. Consider how they will lye, and disavow their Blasphemies : Some there be among them that hearken to thee ; we have harden'd their Hearts, they will not learn the *Alcoran*, because their Ears are stopped. When they shall hear related all the Miracles of the World, and shall see them with their Eyes, they will not believe until they have disputed against thee. The Wicked say the *Alcoran* is but a Lye and Fable of Antiquity ; they forbid the People to believe it, and contemn it : Certainly they destroy their Souls, and know it not. Thou shalt see, when they shall be detained in the Fire of Hell, they will say, Would to God I might return into the World ? I would obey the Commandments of his Divine Majesty, and be in the Number of true Believers. They knew the Truth, but concealed it : Should they return into the World, they would return to their Impiety : They are Lyars. They affirm there is none other Life than that of the World, neither any Resurrection : When they shall be before God, they shall acknowledge their Errors ; he shall cause them to feel the Chastisements due to their Blasphemies. Such as believe not in the Resurrection are wretched Men ; they shall be afflicted for their Sins at the Hour whenever Death shall surprize them : They shall bear on their Back the Burden of their Crimes, and avouch the Life of this World

O Mahomet.

See Geladin.

to be but Deceit and Vanity, and the Life of the other to be full of Felicity for the Righteous: Nevertheless the Wicked are not converted: I know thou wilt be incensed against such as shall say they desire to obey thee, and shall renounce thy Doctrine. They that condemn the Commandments of God, are impious; They have belyed the Prophets, thy Predecessors. The Prophets endured their Lyes, and were patient, until we destroyed them: God declineth not what he hath promised. Thou knowest what the Prophets foretold: If Men abandon thee, canst thou covet to continue on Earth, (to instruct them) and to be in Heaven at the same time, to cause Prodigies to appear (Testimonies of thy Mission?) Had it so pleased God, he had brought them all into the right Way, nor had they been in the Number of the Ignorant. Certainly he heareth the Prayers of the Righteous, that hearken to his Word: He will give Resurrection to the Dead, and assemble them to receive Recompence according to their Merits. They have said, We believe not in the Prophet, if he shew not to us some Miracle from his Lord. Say unto them, God hath shewed you many Miracles, but most of you do not understand them: The Beasts that walk upon the Earth, and Birds that fly in the Air, are in the Number of his Creatures. We have not omitted to write any thing that is written in the Book kept in Heaven: All Men shall one day appear before God; such as shall not have believed in his Law, shall be deaf and dumb, and inhabit Darkness: God misleadeth whom it pleaseth him, and guideth in the right Way whom he seeth good. Say unto them, Have you felt the Punishment of God? Have you had Knowledge of the Day of Judgment? Will you invoke any but God, if you be good Men? If you implore him, he will deliver you from the Evils that you fear; and, if it please him, you shall abandon the Idols which, with Unbelievers, you adore. We sent our Prophets to them that were before you, when they contemned them; we sent Afflictions to procure their Conversion, which had not been done without the Miseries that we brought upon them. Nevertheless their Heart is harden'd; the Devil caused them to find Disobedience more advantageous, and they forgot what was taught them. When we opened the

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Gate of Happiness, they exceedingly rejoiced, and were ingrateful: But when they thought least of it, they were chastised, became desperate, and were extirpated for the great Glory of God Lord of the Universe. Say unto them, If God render'd you deaf, blind, and ignorant, what other God than God shall restore your Sight, Hearing, and Knowledge? Consider how I manifest my Unity: Nevertheless they will not believe it. Say unto them, Have you had a Sense of the Scourge of God secretly and publicly? Hath God condemn'd any but the Wicked? He sent not the Prophets and Apostles, but to proclaim the Felicity of Paradise, and preach the Torments of Hell. He that shall believe, and do good Works, shall be exempted from Fear at the Day of Judgment; and Unbelievers shall be punished, because of their Disobedience. Say unto them, I told you not that I had in my power all the Treasures of God, neither that I had Knowledge of the future and past; nor do affirm that I am an Angel; I only act what hath been inspired into me. Is the Blind like to him that seeth clearly? Consider what I say: I preach not the Day of Judgment but to such as apprehend it: They shall find none other God to protect them; peradventure they will fear his Divine Majesty. Molest not them that pray unto God Evening and Morning, and that desire to see his Face: Thou shalt not be accountable for their Actions; neither shall they give account of what thou dost: If thou disturbest them, thou shalt be in the Number of the Unjust. We have proved Men by one another: They have said among them with Derision, Behold those among us, to whom God hath given his Graces. Doth God not know them that acknowledge his Benefits? Salute with Affection true Believers, when they come to visit thee. God loveth Civility, Clemency, and Humanity; and will pardon him among you that shall offend him through Ignorance, that shall repent of his Error, and do good Works: He is benign and merciful. Thus do I recount the Graces of God, and discover the Way of Sinners. Say unto them, I am forbidden to worship what you adore, lest I should go astray from the right Way. I have received from God a Light, which ye have contemned. God is Judge of all Things, judgeth with Truth, and is most just

O Mahomet.

The Poor.

See Geladin.

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in his Judgments. I cannot forthwith give you a Sight of the Torments of Hell, neither of the Chastisement of God, which you with so much Instance require: This dependeth on his Divine Majesty. Had I this Power, our Difference would be soon at a Period. God knoweth the Unjust: In his power are the Keys of the future; none knoweth but he: He knoweth whatsoever is in the Earth and the Sea, the Number of the Leaves that fall from the Trees, and of the Atoms that are in the Darkness of the Earth. There is nothing dry or green in the Earth, that is not written in the Book of Light. He it is that causeth you to die in the Night; and knoweth the Good and Evil that you have committed by Day: He shall cause you to rise again at the Day nominated; you all shall appear before him; he shall give you Knowledge of your Sins, and shall chastise you after your Demerits: He is always victorious and omnipotent. He shall send to observe your Actions; and when you shall arrive at the Hour of Death, he shall dispatch his Messengers, who shall not fail to execute his Commands. The People shall repair to him as to their Lord; he is extremely exact to keep account. Say unto them, He shall deliver you from the Darkness of the Sea and of the Earth, when you shall secretly or publicly invoke him: If he deliver me, I will return him Thanks for his Grace. Say unto them, God can deliver you from Darkness, and all other Afflictions; yet say you, He hath a Companion associate with him. Say unto them, We can send Punishments from above, and from below. He is able to disunite, and cause you to taste a thousand Miseries, which you shall bring upon each other. Consider how I shew them the Effects of my Omnipotency: They will peradventure comprehend my Saying. Those of thy Nation have rejected them, notwithstanding they are most true: Say unto them, I am not your Tutor: Every Thing hath its time; you shall hereafter understand the Truth. Depart from them that speak of our Law with Contempt, until he speak otherwise. The Devil would induce thee to forget my Commandments, and cause thee to sit down with the Unjust: The true Believers shall not regard their Discourse, neither cease to admonish them; peradventure they will be converted. Depart thou from such as

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sport and mock at their Religion; the Wealth of this World rendreth them haughty: Declare they shall be severely punished. None is able to protect or hear them but God; no Ransom is able to deliver them: They shall find the Good and Evil that they have committed; shall drink a Liquor extremely cold, and endure grievous Torments, because of their Impiety. Say unto them, Shall we worship instead of God what can neither benefit nor hurt us? Shall we return on our Steps to our Sins, having been guided by his Divine Majesty, like unto him whom the Devil hath seduced? He left him dismay'd and astonish'd in the midst of his Voyage, having forsaken his Companions that shewed him the right Way. God guideth Men to the Way of Salvation. I will wholly resign my self to the Pleasure of his Divine Majesty. Make your Prayers at the Time appointed, and pay Tythes; you all shall appear before God at the Day of Judgment, to give account of your Actions. He it is that created Heaven and Earth. Remember thou the Day wherein he said, Be thou; and every Thing was. He shall reign; and at that Day command an Angel to sound the Trumpet, to call to universal Judgment the Living and the Dead. He knoweth the future, present, and past; is most wise, and nothing is hidden from him. Remember thou that *Abraham* said to his Father * *Azer*, wherefore do you worship Idols instead of God? I perceiue your Family to be in manifest Error. God shewed to *Abraham* the Kingdom of Heaven, and of Earth, and he was in the Number of the Blessed. *Abraham* seeing by Night a most clear Star, asked in himself if it were his God: No, replied he to himself, my God doth not rise and set. Seeing the Moon to arise, he demanded if that were his God: No, said he to himself, certainly God will not guide me to be of them that are erroneous. When he beheld the Sun arising, he likewise asked if that were his God: And when he saw it, he said to his People, I am innocent of the Sin which you commit in adoring many Gods; I wholly commend my self to his Will who created

* *The Arabians say Azer is Abraham's Surname, and that his Father was called Terec Azer.*

Heaven and Earth, and profess his Unity. His People would dispute against him : He said to them, Will you dispute against me concerning the Unity of God, who hath instructed me in the right Way ? I fear not your Idols : My God doth what pleaseth him, and knoweth all Things : Will you not consider it ? How shall I fear your Idols, since you are not afraid to affirm that God hath Companions equal to him, which you have no reason to adore ? If you understand the Truth ; who is more true, you or I ? Such as believe in God, and shall not cover the Truth with a Lye, shall be delivered from the Torments of Hell, and conducted into the Way of Salvation. We instructed *Abraham* with Reasons to dispute against his People : I give Knowledge to whom I see good, and exalt whom I please. Thy Lord, O *Abraham*, seeth and knoweth all Things. We gave Knowledge to *Abraham*, *Isaac* and *Jacob* his Sons : We before instructed *Noah* and his Lineage in the right Way : We taught it *David*, *Solomon*, *Job*, *Joseph*, *Moses*, *Aaron*, *Zachary*, *St. John*, *Jesus* the Son of *Mary*, *Elijah*, *Ishmael*, *Joshua*, *Jonas*, and *Lot* ; we gratified them above the residue of the World : We elected their Fathers, Brothers, and Progeny, and guided them in the right Way. Thus God guideth whom he seeth good. Men before adored Idols, and believed there were many Gods : Nevertheless he blotted out their past Errors, when they were converted. If they slander them that have Knowledge of the Scriptures and of Prophecies, we will give Power over their Persons to Men that shall mislead them with the Infidels. Those whom God guideth, believe in the Unity of his Divine Majesty. Say unto them, I require no Reward for having preached to you the *Alcoran* : He teacheth to all the World the Commandments of God. The *Jews* have not honoured him, as was their Duty. They understood not his Graces, when they said he hath instructed the People in nothing that is profitable. Say unto them, Who gave the Tables unto *Moses* ? Who instructed him in the Scripture, which they have written in Vellum, to guide and illuminate the People ? They have published what pleased them, and have concealed much : They shall learn in the *Alcoran* what they know not, and what their Fathers understood not. Say to them, God after that left them obstinate, and

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amazed in their Errors. We have sent from Heaven that Book full of Blessedness; it confirmeth the Scriptures that were sent before it, to the end thou mayst instruct the People of *Mecca*, them that inhabit about that City, and the rest of the World. Such as shall believe in the Day of Judgment, believe in what is written in this Book, and shall pray to God to deliver them from the Torments of Hell. Who is more unjust than he that blasphemeth against God? That saith, God hath inspired into him what he uttereth, notwithstanding he hath received no Inspiration from his Divine Majesty? Who more unjust than he that saith, He will cause to descend from Heaven Things like to those which God inspired into his Prophets? When thou shalt see the Wicked at the point of Death, and the Angels stretching forth their Hands to take their Souls, say unto them, This Day the Torments of Hell shall be the Punishment of the Blasphemies that ye have vomited against God, and your Disobedience to his Commandments. God shall say to them, You are come before us without Riches and Children, naked as you were created, and have cast behind your Backs the Instructions which we gave you: I see not with you the Idols you adore; you are separated from each other, and have forsaken them that you esteemed on Earth should have been your Protectors. God separateth the Good from the Wicked, as the Corn from the Ear, and the Stone from the Date: He causeth the Living to spring from the Dead, and the Dead from the Living. Behold the Works of God! Why will you depart from his Law? He divideth the Morning from Darknes, hath established Night for the Repose of Men, and the Sun and Moon to compute Ages, Years, Months, and Seasons: Such are the Effects of God's Power; he is omnipotent, and knoweth all Things. He it is that created the Stars, to give you Light, and guide you in the Obscurity of the Earth and Sea: He gratifieth with his Grace such as learn his Commandments. He it is that created you of one sole Person, that gave you the Earth to inhabit, and preserveth you in the World: He hath conferred his Grace on such as have obeyed his Commandments; hath made Rain to descend from Heaven, and caused the Earth to produce divers sorts

of Herbs, green Things, and Corn. He hath caused the Date to spring forth, and the Palm-tree, with Gardens enrich'd with Grapes, Olives, Pomegranates, and many Fruits alike and different. Consider how Fruits encrease and multiply: This serves for Instruction of God's Unity to those that have his Fear before their Eyes. The Infidels have adored the Devil with God, who created them, and said that God hath Sons and Daughters; such is their Ignorance. Praised be God, he created Heaven and Earth: How shall he have a Son, who hath no Wives? He createth and knoweth all Things: He is your God, and your Lord, there is none other God but he; worship him: He conserveth all Things; he is seen of no Man, and beholdeth all Things; he is benign, and nothing is concealed from him. O People! there is come to you a Light from your Lord to conduct you; He that seeth clearly shall receive Advantage; and he that shall be blind, shall continue his Misery. I am your Tutor; neither observe I what you do. Thus do I declare the Mysteries of my Law; the Wicked shall in the end confess that thou hast taught my Commandments to such as inclined to learn them. Act what thy Lord hath inspired into thee: There is no God but he: Separate thy self from the Society of Unbelievers. Had it pleased God, they had not disobeyed his Commandments: Thou art not their Tutor. Injure not them that worship Idols: They injure God through Malice and Ignorance. Every Man esteemeth what he hath done, and pleaseth himself in his Opinion. Certainly they shall all be assembled at the Day of Judgment, and be chastised after their Demerits. They have sworn by the Name of God to fight for the Faith, if some Miracle appear to instruct them: Miracles proceed from God; they know not the Time wherein he will make them to appear: Altho they should see Miracles, they will not be converted. I will overturn their Hearts, blind their Sight, and they shall never be converted: I will leave them in their Errors and Disobedience with Contempt and Confusion. If we should send to them Angels, should the Dead come and speak to them, and should we bring about them all the Witnesses of the World, they shall not believe, if it so please God; most of them are ignorant. We have allotted an Enemy to each Prophet: As the Devil

vil is an Enemy to Men; he tempteth them with the Ornament of his Discourses, to render them proud. If it had pleased thy Lord, they had wanted that Power. Depart thou from Unbelievers, and their Blasphemies, and incline not to their Will: They shall find no Advantage in their Impiety. Do you desire another Judge than God, who hath sent to you the Book that distinguisheth Good from Evil? Such as know the Scripture are not ignorant that this Book was sent from God, and containeth the Truth. Be not thou in the Number of them that doubt: The Word of God exactly cometh to pass; no Man can hinder its Effects: God understandeth and knoweth all Things. If thou incline to the Will of most Men, they will seduce thee; they believe but their own Opinions, and are Lyars. Thy Lord knoweth them that err, and such as follow the right Way. Eat what shall be slain in pronouncing the Name of God: They taught you what was forbidden; eat not, unless constrained through Necessity. Many err from the right Way, and pursue their own Appetites and Ignorance. God beholdeth them that offend him; fly publick and secret Sin: Sinners shall be severely chastised. Eat not of what is not let blood in pronouncing the Name of God, lest you disobey his Commandments. The Devils will tempt them that serve them; they will persuade Unbelievers to dispute against you: If you incline to them, you shall be Infidels as they are. I raised again many of them that were dead through their Sins; I converted them, and gave them a Light to illuminate them in the Darkness, wherein Infidels shall dwell for ever, because they delight in their Disobedience. Thus will I place in every City Leaders, that shall seduce the Wicked, and themselves; but shall not understand it. When they beheld any Sign (of the Truth of the Prophet) appear, they said they will not believe in him, unless he were accompanied with the Vertues and Merits of other Prophets: God maketh choice of them on whom he conferreth the Grace of Prophecy; he shall chastise such as discourse in that manner with Ignominy in this World, and they shall feel in the other great Torments, by reason of their Impiety. God rejoiceth the Hearts of them that he inclineth to lead into the Way of Salvation, and pu-

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nisheth them that digress from the right Path. His Wrath fell upon the Infidels so soon as he ascended into Heaven. The Way thou followest is the right Way. We have recompensed such as have Understanding to Profit; they shall be happy; God shall be their Protector, because of their good Works. Remember thou the Day wherein we shall assemble the People, and when it shall be said to the Devils, O ye Bands of Devils! wherefore are you risen against Men? The chief of those Men that shall have obeyed them shall answer, Lord, suffer us to be revenged on each other, and let each command in his Turn: O Lord, teach us the prefixed Time that thou hast appointed to our Miseries. The Angels shall answer, Hell shall be your Habitation; you shall there remain eternally, and so long as it shall please God. Your Lord is most wise and omniscient. The Wicked shall obey the Wicked, because of their Sins. O ye Bands of Men and Devils! have you not seen my Prophets and Apostles of your own Nation, who have given you to see Miracles? Who have preached my Commandments and the Day of Judgment? They shall answer, They have seen the Prophets and Apostles, but that the Life of the World render'd them proud; and shall confess themselves to have been wicked. God shall not destroy *Mecca* for the Unjustice therein committed, until he hath sent an Apostle to the Inhabitants, to teach them his Commandments: Every one shall be punished according to his Works; thy Lord knoweth whatsoever is done in the World. He hath no need of his People; he is altogether merciful: He can destroy you, if it please him; and establish in your place another People, as he hath established you in the place of your Predecessors. If you be not converted, you shall not escape the Torments of Hell. Say unto them, Do as you understand him: I will comport my self, as I shall apprehend him. You shall in the end understand who shall have the good Part in the other World. None shall give Succour to Idolaters; they offer to their Idols of the Fruits that God hath created, and say, (following their Thoughts) behold our God! Such Sacrifices ascend not to God. Their Idolatry hath induced many of them to sacrifice their own Children to their false Gods; they have destroyed them, and were ensnared in their Religion; which

which they had not done, had it so pleased God. Separate thy self from them and their Blasphemies: They have said that the Fruits of the Earth, and the Benefits of God were unclean, and would not eat of them. God giveth Food but to those whom he is pleased to gratify. They have prohibited to ride on some Beasts that God gave them, and slew them for Food, without pronouncing the Name of his Divine Majesty, which is a great Sin; but they shall be punished according to their Demerits. They have said it is lawful for Men to eat what is in the Bellies of Beasts, and that it is unlawful for their Wives; and when they had slain them, they did eat for Company. But God shall chastise them for their Discourse; he is most wise and omniscient. Such as slay their Children are wretched Men, Fools, and ignorant; they have forbidden to eat the good Things that God hath given them, to blaspheme, and are gone astray from the right Way. It is God who created the Gardens full of Fruits and Herbs of divers Colours, with Olives, Pomegranates, and other Fruits alike and different. Eat of the Fruits of the Earth. Pay the Dues appointed when you reap, and dispense not your Substance lightly: God abhorreth Prodigals. Of clean Beasts, some there be that have borne the Burden; and others that are young, and have not borne it: Eat what God hath given you, and follow not the Foot-steps of the Devil; he is your open Enemy. Say unto them, Behold eight Pair of See Kirab Beasts, *viz.* two Pair of Wethers, two of Ewes, two el tenoir. of Camels, and two Pair of Cows; of which is it permitted or forbidden you to eat? Is it lawful for you to eat the Males or Females? Which are those that God hath forbidden you? Who is more wicked than he that blasphemeth, to seduce from the right Way the People that are ignorant? God guideth not the Unjust. Say unto them, In all that God hath inspired into me, I find not that it is prohibited to eat of those Beasts, except they die of some Disease, and if they be slain without pronouncing the Name of God. The Flesh of Swine is forbidden you; if you eat of it, you incur the Wrath of God: If any one be in Necessity, and eateth without design to provoke God, he shall find God gracious and merciful. We forbade the *Jews* to eat of Beasts whose Feet were cloven; and of the Fat of Beasts,

Beasts, except of such as is interlarded in the Flesh; the Entrails, and the Bones. We enjoined this Prohibition by reason of their Sin; and we are veritable in our Words, and exact in our Promises. If they slander thee, say unto them, The Mercy of God is great; and the Wicked shall not avoid the Punishment of their Crimes. The Infidels have said, Had it pleased God we had not been Unbelievers, neither our Fathers also, and nothing had been prohibited. Their Predecessors spake as they, until they felt the Punishment of their Sin. Say unto them, Are you assured that God is content with your Proceeding? Tell us whence ariseth this Assurance? You in this follow but your Opinion; you are Lyars: God's Providence is great; he had guided all of you in the right Way, had it so pleased him. Cause them to come before us, who said it is unlawful to eat of clean Beasts: Were they present when God made the Prohibition? If they say they were present, say not as they, neither follow the Appetites of blasphemous Infidels, who believe not in the End of the World, and worship many Gods. Say unto them, Come, I will instruct you what is by God forbidden to be eaten. There is but one sole God; say not he hath Companions equal to him. Do Good to your Father and Mother; and slay not your Children in fear of dying with Famine: God shall bestow on you, and them also, what shall be necessary. Commit not Whoredom, either privately or publicly. Kill no Man, if Justice do not command it. God requireth you to observe what is above (ordained;) perhaps you will consider it. Take not the Goods of Orphans, but to succour them until they be of Age of Discretion: Measure and weigh with good Weight and just Measure. I enjoin no Man any thing but what is in his power to perform. Judge with Equity, altho it be against your Parents and Allies. Satisfy what is above (ordained;) God commandeth it: Peradventure you will consider it. It is the right Way, which you ought to pursue: Go not aside; God commandeth it: Perhaps you will fear his Divine Majesty. We taught Moses our Commandments: It is a peculiar Grace to instruct the Righteous, and guide the People in the right Way: It may be you will believe in the Resurrection. O ye Inhabitants of Mecca! we have sent you the Al-

coran full of Benediction : Perform what is ordained ; fly Impiety ; your Sins shall be forgiven you. Say not that God hath sent his Law to the two Nations that preceded you ; and that it is hid from you. Will you say that had God taught you the Scripture, you had been more obedient than they ? Certainly he hath taught you his Commandments : It is a special Grace to guide you into the right Way. Who is more unjust than he that blasphemeth against his Divine Majesty, and departeth from his Commandments ? Such Men shall be rigorously chastised in the Fire of Hell. Will they expect that the Angels come to visit them ? That God should punish, and declare to them his Miracles ? Will they look for the Day of Judgment, wherein Repentance and Conversion shall be unprofitable ? Such as believe in one part of the Law, and reject the other, have no Foundation in their Belief. God shall make them to know their Errors, and shall punish them after the Enormity of their Crimes : He that shall do a good Work shall have a Reward tenfold : Whosoever acteth any Wickedness, shall be punished in like manner ; neither shall he receive Injustice. Say unto them, God hath guided me in the Way of his Law : Such as profess the Law of *Abraham*, profess the Unity of God. *Abraham* was not in the Number of Unbelievers. My Prayers, my Vows, my Life, my Death, shall be consecrated to God : He hath no Companion ; I wholly commend my self to his Divine Pleasure. Say unto them, Do I desire to worship other Gods, than the Lord of the Universe ? The Good that a Man doth is for himself ; and the Evil that he committeth is against him. You all shall one Day appear in the Presence of God ; he shall resolve your Disputes. He it is that prolongeth your Posterity ; and exalteth some above others, to prove you. Your Lord is exact to chastise the Wicked, and gracious and merciful to the Righteous.



C H A P. VII.

The Chapter of Prisons, containing an Hundred and six Verses, written at Mecca.

Reader, Mahomet entituled this Chapter, *The Chapter of Aaraf; which is a Place between Paradise and Hell, where Men suffer no Punishment. See Mokari, Bedaoi, and Kitab el tenoir.*

IN the Name of God, gracious and merciful. I am God, the most wise, the most true. This Book was sent to thee, to preach to the true Believers: Doubt not the Contents of it. Say unto them, Believe in what was sent you from your Lord, and worship none other God but him: Few there be among you that consider it. How many Cities have we destroyed? How often have we inflicted our Punishment on their Inhabitants by Day, and by Night, when they reposed? Nevertheless, they said nothing; but that they were greatly afflicted. We will examine the People to whom we have sent our Prophets, and require account of what they have learned, and of what they have done. We will examine our Prophets, and demand an account of such as have followed, and obeyed them. I will cause them to remember what they have done worthy of Reward. We forsook not our Prophets, when they preached to them the Truth: Their Actions shall be weighed in the Ballance of Equity. The Ballance of the Blessed shall be ponderous with good Works: And they whose Ballance shall be light of good Works shall be damned, for having contemned our Commandments. We gave you your Habitation on the Earth, and there bestowed on you what was necessary for your Nourishment: But few of you are grateful to me. We created and formed you, and commanded the Angels to worship *Adam*; which they performed, except the Devil; to whom we said, What hindred thee to worship *Adam*, when we commanded thee?

thee? He answered, I am better than he: Thou hast created me of Fire, and hast created Man of the Mire of the Earth. Then said we to him, Depart out of Paradise, it is not the Habitation of the Proud; thou shalt be in the Number of them that shall be laden with Ignominy. The Devil answered, Let me alone until the Day of the Resurrection of the Dead: Wherefore hast thou tempted me? I will seduce Men from the right Way: I will hinder them on the Right-hand, and on the Left, and on all Sides, from believing in thy Law; and the greatest Part of them shall be ungrateful. We said to him, Be gone out of Paradise: Thou shalt be abhorred of all the World, and deprived of my Mercy: I will fill Hell with such as shall follow thee. O *Adam!* dwell with thy Wife in Paradise, and there eat of whatsoever shall please thee; but approach not that Tree, lest thou with thy Wife be in the Number of the Unjust. The Devil tempted them, and despoiled their Bodies of their Vestments of Grace. He said to them, God hath forbidden you to eat of the Fruit of that Tree, that you may not be Angels, or eternal. He swore that he spake the Truth, and filled them with Ignominy, because of their Pride. They knew their Nakedness, having eaten of that Fruit; and to cover themselves, took Leaves of Paradise. Their Lord called them, and said, Did I not forbid you to approach that Tree? I told both of you that the Devil was your open Enemy. They said, Lord, we have offended thee, and injured our Souls; if thou dost not compassionate us, we shall be in the Number of the Damned. He said, Depart out of Paradise, ye Enemies of each other; you shall inhabit the Earth, until the Time appointed; you shall there live and die, and go from the Earth to the Day of Judgment. O ye Children of *Adam!* we bestowed on you Vestments of Graces, Signs of our Omnipotency: Peradventure you will bear it in mind. O ye Children of *Adam!* beware lest the Devil seduce you, as he did your Father and Mother, when he caused their Departure out of Paradise: He despoiled them of their Garments, and made them know their Deformity. He shall appear to you, with such as follow them; and you shall see him, when you least think thereon: He protecteth the Infidels: When they commit any Fault, they say,
We

We follow the Law of our Fathers; God hath so commanded us. Say unto them, Doth God command you to offend him? Will you speak of God what you know not? He hath appointed you to do Justice, to worship him, and embrace his Law. Many shall rise again, as you have seen them: Some shall be in the right Way; others shall be damned, because they have obeyed the Devil, and believed they were in the right Way. O Children of *Adam*! clothe your selves decently when you shall repair to the Temples: Eat and drink what pleaseth you. Be not prodigal: God abhorreth them that spend their Wealth unprofitably. Say unto them, who made the Prohibition of decent Clothing, when Men go to the Temple to worship God, who hath forbidden to eat of the Goods that God hath given you? This is lawful for true Believers. God shall so expound his Commandment at the Day of Judgment. Say unto them God hath forbidden you Whoredom, private and publick, Disobedience, Injustice. Desire to adore any other God but him, and to speak of his Divine Majesty what you know not. Every one hath his Predestination, and none can advance or retard it. O ye Children of *Adam*! did not the Prophets teach you my Commandments? Such as shall fear me, and do good Works, shall be delivered from Affliction at the Day of Judgment; and they that disobey my Commandments, that arise against the Faith, shall dwell eternally in Hell-fire. Who is more unjust than he that blasphemeth against God and his Commandments? Such shall be punished conformable to the Scripture. When the Angels of Death shall cause them to die, they shall say, Where be the Idols that you adore instead of God? They shall answer, That those false Gods have forsaken them; and shall acknowledge their Idolatry. But God shall say to them, Enter into Hell with the Men and Devils that are condemned. They shall execrate the Sects that preceded them; and being assembled, they shall say, Lord, judge them; they seduced us; augment their Miseries in Hell. God shall say, We will add to their and your Pains; but you understand it not. They shall say among themselves, We are not the Cause that you were Unbelievers; you were not such to please us; suffer with us the Torments that you have merited. I will not open the Gate of Heaven to such as disobey

disobey my Commandments, until a Camel pass thro the Eye of an Needle: So will I chastise Sinners; Hell shall be their Bed, Fire shall be their Covering: And such as shall have done good Works, according to their Power, shall dwell eternally in Paradise. I will remove Deceit far from their Heart: Rivers shall flow in their Fields with Delights; and they shall say, Praised be God, who hath brought us hither; otherwise we had been in the Number of the Erroneous: Certainly the Prophets, God's Messengers, taught us the Truth, in saying the Observance of the Commandments of his Divine Majesty should render us Heirs of Paradise. Such as shall be saved, shall tell the Damn'd that they have found the Grace foretold them of God; and we will demand of them, if they have not met with the Punishment that his Divine Majesty did denounce against them. They said aloud, Yes; and that the Curse of God is upon the Unjust, that missed Men from his Law; and they shall be eternally in the Number of the miserable. * Between the Blessed and the Damned there is a Separation, and a Place called *Aaraf*, or Prisons, wherein are many Persons, who know the Blessed and the Damned by their Countenances: They call to the Blessed, and salute them; yet they go not into Paradise, notwithstanding their great Desire to enter. When they turn their Eyes towards the Damned, Lord, (say they) involve us not in the Number of the Unjust. Such as are in that Place call to the Damned, they know them by their Vilages, and say, To what served your Riches? And that ye arose against the Faith and Commandments of God? Behold the Faithful, (whom ye contemned;) you swore they should be deprived of Mercy. God hath spoken to them, and hath said, Enter into Paradise, and fear not; you shall for ever be exempted from Affliction: The Damned shall cry unto the Blessed, Give us of the Water which you drink, and the Meats that

* The Mahometan Doctors believe that such as shall have done as much Good as Evil, and whose Ballance shall not decline, neither on the Scale of good Works, or of bad, shall dwell in the Place called *Aaraf*, with them that have done neither Good nor Evil: And this Place is between Hell and Paradise.

you eat : They shall answer, The Drink and Bread of Paradise is prohibited to Infidels, who sported with their Faith, that were proud of the Wealth of the Earth, and that scoffed at the Commandments of God : He hath forgotten them, because they forgot the coming of the Day of Judgment, and blasphemed against his Precepts. We are come to the Inhabitants of *Mecca*, to instruct them in the *Alcoran* : We teach it unto Men, to give them Knowledge of the right Way, and to acquire the Mercy of God, if they believe in that Book. Shall they expect to believe, until they know its Explication ? Its Explication shall appear at the Day of Judgment. That Day such as shall have lived without Faith shall say, Certainly the Prophets delivered the Truth : Shall we partake of their Prayers, will they intercede for us, until we return to the World, to do better than we have done, and to obey God's Commandments ? But they shall be damned, because of their Blasphemies. God is your Lord : He created the Heaven and the Earth in six Days, and sitteth on his Throne : He causeth the Night incontinently to succeed the Day : The Sun, the Moon, and the Stars, move at his Command ; and all the World obeyeth him. Praised be God, Lord of the Universe. Pray to God privately and publickly : He abhorreth the Unjust. Pollute not the Earth, after the Ordure is removed. Pray to God, to avoid his Chastisements, and obtain his Mercy, which is for the Righteous. It is God that sendeth the Winds to dissipate the Rain, when they carry the Clouds : We drive them charged with Water into Places dry, dead, and ruined, and cause the Rain to fall there, that they may produce Herbs and Fruits : So will we cause the Dead to arise again. Perhaps Men will remember the good Land bringeth forth good Fruits, through the Permission of its Lord ; and the bad Land produceth only Darnel. I teach my Commandments to such as are not ingrateful. Certainly we sent *Noah* to instruct Men : He said, O ye People ! worship one God alone ; if you adore other than him, you shall be punished at the Day of Judgment. Their Rulers answered, O *Noah* ! thou art in a great Error. He replied, I err not ; I am a Messenger sent from God to preach his Will : I give you most wholesome Advice : God hath taught me what you know

know not: Is it strange to you that he hath sent you his Commandment by the Tongue of a Man, like your selves, to declare to you the Torments of Hell? Fear God, he will pardon your Sins. But they belyed *Noah*: We saved him in the Ark, with his Retinue, and drowned those that contemned our Law; they were altogether blind. We sent *Hod* to his Brother *Aad*, and to his Retinue: He said, O ye People! worship one God alone: Whom will ye adore, or whom fear, but God? The Teachers answered, Thou art in an extreme Ignorance: We believe thee to be in the Number of Lyars. He replied, I am not a Lyar; I am a Messenger sent from God, to preach his Commandments: I give good and salutary Advice: Wonder not that God teacheth you his Precepts by the Tongue of a Man, like you, who declareth to you his Pleasure: Remember that he left you on Earth after *Noah*; that he encreased you in Number, Force, and Power: Call to mind his Grace, you shall be happy. They answered, Are we come to this; to worship one God alone, and to relinquish what our Fathers adored? Shew us the Truth whereof thou dost preach, if thou art true. He said, The Wrath and Indignation of God shall fall upon you: Will you dispute with us of the Names that you and your Fathers imposed on your Idols? God did not enjoin to worship them; neither have you reason to do it: Expect your Punishment; I will expect it with Perseverance. Then did we deliver him from their Malice, and all the true Believers that were with him; and destroyed those Infidels, by reason of their Impiety. We sent *Salhe* to *Temod* and his People: He said to them, O ye People! worship but one God: He shall shew you a Miracle in this * Camel; suffer it to feed on the Earth; and do to it no harm, lest you be chastised. Remember how God left you on the Earth after *Aad*: He gave you to dwell in the Valleys, in the Plains, and Mountains: Remember God, and pollute not the Earth any more. Their Captains, who were proud, demanded of the Poor if they believed that *Salhe* was indeed the

* The Turks believe that *Salhe*, through God's Permission, metamorphosed a Rock into a Camel.

Messenger of God. They answered, We believe in his Words, and in his Doctrine. Then said those proud Men, We abjure what ye believe; we condemn him; and they slew the Camel of *Salhe* in Derision, disobeyed the Commandments of God, and said, O *Salhe*! let us now see the Punishment that thou didst preach, if thou art of the Prophets. At the same time an Earthquake, with Thunder, surprized them, and they remained dead as Carcasses in their Houses. *Salhe* forlook them, and said, O ye People! I declared to you the Will of God with Fidelity; but ye detest them that affect you, and give you good Counsels. Remember thou how *Lot* spake to the People: Will you daily defile your selves with Whoredom, and with a Filthiness never yet seen in the World by any of your Predecessors? Will ye love Men better than Women? Will ye love Sin rather than Piety? They said, Let us expel *Lot* and his Family from our City; for that they will not contaminate themselves with us. But God delivered him out of their Hands, and those of his House, except his Wife, who continued with them that were punished. We caused a Rain to fall upon them, that destroy'd all of them. Consider the End of the Wicked. We sent *Chaib* to the Country of *Madian*: He said, O ye People! worship one God alone: Weigh with good Weights, measure with good Measure, and retain nothing from your Neighbour: Possess not the Highways, to give Terror to the People; neither divert true Believers from the Law of God. Remember that you were but a small handful of Men; and he caused you to multiply. Consider the End of the Wicked. If any among you embrace the Faith, and others condemn it, have Patience until God judge your Differences: There is no better Judge than he. Their Teachers said, O *Chaib*! we will banish thee from *Madian*, thee and those that are of thy Faith, if thou art of our Religion. He answer'd, Should I not abhor your Religion, I should blaspheme against God, who hath delivered me: I will follow it, if it please God; he knoweth all Things: I will commend my self wholly to the Will of his Divine Majesty. Lord, judge our Controversy: Thou art the best Judge of the World. Then said their Teachers to the People, If you follow *Chaib*, you are damned. Not long after an Earthquake and

and Thunder surprized them, and in the Morning they were found dead in their Houses. Such as belyed *Chah*, found no Safety in their Habitations: They were wretched. He abandoned them, and said, O ye People, I have preached to you the Will of God with Fidelity; I will no longer afflict my self with the Malice of the Wicked. We inflicted Sickness and Poverty on them that disobey'd the Prophets, whom we sent to the Inhabitants of *Madian*; peradventure they will be converted. We prov'd them thro Diseases and Health, and gratify'd them in many Occurrences, yet they said, our Fathers were afflicted with Sickness and Poverty, we shall be as they, but we chastis'd them for their Sin, when they least consider'd it. Had the Inhabitants of *Mecca* had our Fear before their Eyes, and obey'd our Commandments, we had open'd to them the Blessing of Heaven and Earth; we will punish them, because they are impious: Some there be, that shall be afflicted in the Night, when they sleep; and others, that shall be tormented by Day, when they sport and recreate themselves; they believ'd God to be a Deceiver, and are damned. God guideth into the right way true Believers, and makes them Heirs of the Earth, after their Parents; had he so pleas'd, he might have destroy'd all the World, he might have harden'd the Hearts of the People, and no Man had hearken'd to his Word. I recount what things besel that * City: many Prophets have been sent to its Inhabi- * To Meca-
tants, and wrought many Miracles, yet would they not ca-
relinquish their former Impiety: thus have we hardned
the Hearts of Infidels; they violated their Promises,
and we found most of them to be wicked and diso-
bedient. We sent *Moses* to *Pharaoh* and his People, he
to them shew'd Miracles, which thro their Malice they
contemn'd; but consider the end of those wicked Men;
Moses said unto *Pharaoh*, I am a Messenger sent from
God, the God of the Universe; when I speak of God,
I deliver the Truth; I am come, thro his Command,
to tell thee, thou must dismiss with me the Children
of *Israel*, and no longer detain them in thy Dominions.
Pharaoh said, if thou comest from God, and art true in
thy Sayings, let us see some Miracles: then he cast
upon the Ground his Staff, which was chang'd into a
Serpent, shew'd his Hand, that appear'd exceeding
white was brown.

white to the Eyes of the Spectators. The Doctors of *Pharaoh* said, this Man is a Magician, he would have us to abandon our Country, what is your Opinion? detain him Prisoner, and his Brother, and send into your Cities, to assemble Magicians. The Magicians of *Pharaoh* appearing before him, they said, what shall be our Reward, if we shall be victorious? he reply'd to them, you shall be well rewarded, and shall be of them that approach my Person. They said, O *Moses*, wilt thou first cast down thy Staff on the Ground, or shall we ours? *Moses* bad them cast down theirs, which they did, enchanting the Eyes of the Spectators, and terrifying them with an extraordinary Enchantment. God inspir'd *Moses* to cast down his Rod, which devour'd the Staves of the other, and the Truth appear'd above Falshood, and above the Vanity of their Actions: they were vanquish'd, to their Confusion, forsook their Magick, and prostrating themselves on the Earth, utter'd these Words; We believe in the Lord of the Universe, the Lord of *Moses* and of *Aaron*. *Pharaoh* said to them, Ye believe in the God of *Moses* without my Permission; this is a Deceit invented by you, to drive the People out of my Dominions: but you shall soon know the Punishment that I will lay upon you, I will cut off your Feet and Hands, and command you to be crucify'd. They answer'd, We recommend our selves wholly to the Will of God; whatsoever is thy Revenge on us, thou shalt not hinder us to believe in the Miracles that we see, neither to obey the Commandments of his Divine Majesty; Lord give us Patience, and to die in the number of true Believers. Then said *Pharaoh's* Doctors, dismiss *Moses* and his People, that they may go whither they see good, to pollute the Earth, that they may leave thee in quiet with thy Gods: He said, I will cause their Children to be slain, their Wives to be abused, and I will inflict upon them a thousand Torments. *Moses* said to his People, Implore Succours of God with Patience and Prayers, the whole Earth is God's, he giveth it to inherit to whom he seeth good: the other World is for the Righteous. They said, O *Moses*! we before thy Coming, desired the Death of our Enemies: he reply'd, God will not destroy your Enemies, to leave you alone upon the Earth, he shall behold your Actions. We afflicted *Pharaoh* and his Subjects with

with Famine, perhaps Unbelievers will consider it. When any Happinefs beset them, they said they well deserv'd it; and when they fell into Misery, they affirm'd *Moses* and his People to be the Cause of it: It is God that punish'd them, but of this most of them were ignorant. They said unto *Moses*, Cease to shew us thy Miracles, to inchant us; we will not obey thee. We sent upon them a Deluge, Grass-Hoppers, Lice, Frogs, and Blood, one after another: Nevertheless they were proud, and in the Number of the Wicked. When our Wrath fell upon them, they said, O *Moses*! call upon thy Lord, that he give us what to thee he promised; remove his Displeasure from us, we will believe thee, and will dismiss with thee the Children of *Israel*. When we delivered them from Affliction, they sharpened their Tongues, murmured, and violated their Promises: We avenged our selves upon them, and drown'd them in the Sea; for that they contemned our Miracles; and we gave the West and East to the Children of *Israel*, who were humble before us: We gave them our Blessing; our Word was accomplished upon them, because of their Perseverance, and we destroy'd the Armies of *Pharaoh*. The Children of *Israel* having pass'd the Sea, met with Men that adored Idols, and said, O *Moses*! make unto us Gods, like to the Gods of this People. He answered, Ye are ignorant: These Men are wretched: What they do is but Ignorance and Vanity. Shall I desire that you worship other Gods than God that preferred you to all the World? We have delivered you from *Pharaoh's* People, who caused you to endure great Torments: They murdered your Children, abused your Wives; and you suffered heavy Afflictions for the Punishment of your Sins. We detain'd *Moses* on the Mountain thirty Nights, and ten other Nights, which is in all forty Nights: When he went up, he said to his Brother *Aaron*, Be thou my Lieutenant, command this People in my Absence, and follow not the Path of the Wicked. When *Moses* at the Time appointed arriv'd at the Top of the Mountain, and that his Lord spake to him, he said, Lord, permit me to see thee. He said, Thou shalt not see me: Behold this Mountain; if it continue firm in this Place, thou shalt be able to see me. When the Lord appeared upon the Mountain with his Light, it was re-

duced to Ashes; and *Moses* amazed, fell on the Ground as dead. When he arose again, he said, Blessed be the Name of God; I desire to obey him, and believe that no Man living is able to behold him. He said to *Moses*, I have chosen and preferred thee to all the World; I have made thee a Prophet: Thou hast talked with me; receive the Grace which I have bestowed on thee, and be not ingrateful. We gave to him the Tables, whereon was written what was necessary for the Salvation of Men; and we said to him, Receive with Affection what I give thee, and command thy People to observe the Contents of those Tables. I will precipitate into Hell such as transgress my Commandments; I will deprive the Proud of my Graces; they will not believe in my Law, tho they see all the Miracles in the World. If they see the right Way, they will not follow it: They see the Way of Error, and pursue it. Because they have abjured my Commandments, and rejected my Grace, the good Works of them that disobey me, and believe not in the Resurrection, are unprofitable; they shall be chastised after their Demerits. The People of *Moses*, after his Departure, adored the Calf, a bellowing God: Say, they not that it spake not to them, neither could conduct them into the right Way? Nevertheless they adored it; for which they were greatly to blame. When this Calf fell to the Ground, and they found their Error, they said, If God have not Pity on us, we shall be miserable. When *Moses* returned, he said to them, Whom did ye obey after my Departure? You were too hasty to worship that Idol. He in Displeasure cast against the Ground the Tables that God had given him; took his Brother by the Head, and dragging him to him, said, Son of my Mother, how hast thou governed this People? I wanted Power, replied he, and could not divert them from their Evil: It wanted little but they had slain me; do me no harm. Rejoice not my Enemies with my Misery, and account me not with those that adored Idols. *Moses* said, Lord, pardon me and my Brother; give us thy Mercy: Thou art the Merciful of the Merciful. The Wrath of God, and the Infamy of the World, shall fall upon them that worshipped the Calf, and blasphemed against God: He will be pitiful to such as shall repent, and believe in his Divine Majesty. The Displeasure of *Moses* be-

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ing allayed, he again took the Tables, whereon was written the Way of Salvation for such as have the Fear of the Lord before their Eyes. He caused to be separated from his People, at a Time appointed, threescore and ten Persons, who were surprized with an Earthquake, and with Thunder; and said, Lord, thou couldest have destroyed them before they adored the Calf; wilt thou destroy us all, because of the Sin of the Ignorant that are amongst us? Thou hast desired to prove this People: Thou guidest and causest to err whom thou pleasest. Thou art our Protector, pardon our Sins; for thou art altogether merciful: Give us thy Grace in this World, and guide us to the Day of Judgment, near to thy Divine Majesty. He said, I will punish as I see good: My Mercy embraceth the whole World: It is for such as have my Fear before their Eyes, that pay Tithes, obey my Commandments, follow the right Way, believe in the Prophet, * who can neither write nor read, and what is written in the Old Testament, and the Gospel. He shall command them Things honest: He shall prohibit Things uncivil. He shall teach them what Meats are clean, and forbid them to eat what is unclean. He shall deliver them from Ceremonies weighty and troublesome, and from the Chains that strictly bind them. Such as shall believe in him, that shall honour him, that shall defend him from his Enemies, and follow the Light that we shall send him, shall be happy. Say unto the People, I am indeed a Messenger sent from God, to whom appertaineth the Kingdom of the Heavens, and of Earth. There is but one God alone: He giveth Life and Death, as seemeth good to him. Believe in God, and in his Prophet, † who can neither read nor write. Such as shall believe in God, in his Word, and follow the Prophet, shall not err; they shall follow a very good Way. There are some of the Children of *Israhel* that knew the Truth, and judge with Equity. We divided them into twelve Tribes. When *Moses* required Drink for his People, we inspired him to strike the

See Kitab el tenoir.

* This is Mahomet.

† The Turks believe that Mahomet could neither write nor read.

Rock with his Rod, whence flowed twelve Fountains, and every one knew the Place where he should drink. We covered them with the Shadow of Clouds: We caused *Manna* and *Quails* to descend upon them; and commanded them to eat of the good Things which we gave them. They did not hurt us, (when they murmured) but afflicted themselves. It was said to them, Dwell in this † City, and eat therein what shall please you: Enter at the Gate with Adoration, and beg Pardon of your Sins. I will pardon you, and will augment the Graces of the Righteous. Nevertheless, the Wicked that were among them altered the Words that were spoken to them, and perverted them; and we sent upon them our Indignation from Heaven, because of their Impiety. Ask of them concerning a Village that was upon the Shore of the Sea, whose Inhabitants observed not the Sabbath, and fished on the Day of Rest: They saw in that Day Serpents appear upon the Water; and other Days they saw none. Thus were they tried, because of their Disobedience. A Party of them said, Fish not, O People; it is lost Labour. God shall destroy and chastise them with grievous Torments. Then their Doctors said, They shall implore Pardon of the Lord; perhaps they will fear to offend him another time. When they rejected what we taught them, we saved such among them as abstained from Evil-doing; and grievously afflicted the Wicked, because of their Disobedience. When they gloried in their Sin, we said to them, Be ye contemned and abhorred as Apes: Thy Lord shall send to them at the Day of Judgment Persons to torment them: He is exact in punishing the Wicked, and merciful to the Righteous. We sent upon them Good and Evil, to prove them; peradventure they will be converted. Their Posterity left a Progeny, Heirs of their Doctrine: Nevertheless, they return to their Sins, and say the Lord shall pardon them: They beg Pardon of him, and return daily to their Sin. Shall not account be required from them of what is ordained in the Scripture? To wit, Not to speak of God but with Truth. They have read the Truth; but have not comprehend-

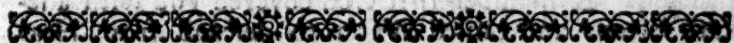
See Gelal-
din.

† This is the Holy Land. See Gelaldin.

ed it. Paradise is only for the Righteous. I will not deprive them of Recompence who make their Prayers at the Time appointed, and observe what is contained in the Scriptures. Remember thou how we raised a Mountain over them, to shelter them; and how they believed it would fall upon their Heads. We said to them, Learn with Affection what we teach you, and remember; perhaps you will fear Disobedience. Thy Lord caused to come out of *Adam's* Reins all his Posterity: And ask them, saying, Am not I your Lord? They answered, Yes, thou art our Lord; we know it well. They cannot therefore say at the Day of Judgment, That they knew not his Unity. They shall say for Excuse, Our Fathers adored many Gods before us; we are their Posterity: Wilt thou destroy us because of their Iniquity? Thus do I discover my Mysteries to Men: It may be they will be converted. Relate to them the History of him that saw our Miracles: He was despoiled of his Understanding; the Devil followed it, and he was in the Number of the Wretched. Had we so pleased, we had exalted him through the Knowledge of our Wonders among the Doctors; but he crouched to the Ground, and followed his own Appetite, like to a chafed Dog. If thou chase him with Choler, he putteth forth his Tongue: If thou leave him at rest, he will still put forth his Tongue like to the Infidels, that contemn our Instructions. If thou recount to them our Miracles, or do not recount, perhaps they will be converted, perhaps they will not be converted, and shall be like such as have abjured our Commandments, and injured their own Souls. He whom God guideth, is well guided; and he whom God misleadeth, is in the Number of the Miserable. We have created Hell to punish Devils and Men: They have Hearts, and comprehend not the Truth; they have Eyes, and see it not; Ears have they, and hear it not: They are like to Beasts, and worse than Beasts: They are altogether ignorant. The most beautiful Names of the World appertain to God. Beseech him by the Beauty of his Name; and depart from them that depart from the Truth, through the Names that they impose on their Idols: They shall be chastised after their Demerits. Some there be that follow the Truth, and judge with Equity. I will by degrees pu-

nish them that shall reject our Commandments; when they shall think thereon, I will defer their Punishment some time, because my Wrath is violent. Remember they not that they said *Mahomet* is possess'd of the Devil? On the contrary, he declareth the Joys of Paradise, and preacheth the Torments of Hell. Consider they not the Kingdom of Heaven and of Earth, which God hath created of nothing? The Fear of Death shall arrive before they have acknowledged their Sins: In what will they believe, if they have no Faith in the *Alcoran*? He whom God shall mislead, shall find none to guide him: He shall leave Infidels confounded in their Disobedience. They shall enquire of thee concerning the Hour and Day of Judgment: Say unto them, No Man knoweth it but God: But the greatest Part of the World believe it not. I have not power to do either Good or Evil of my self, if God do not permit it. If I knew the future, I should provide Wealth, to preserve me from Poverty. I am sent only to declare the Joys of Paradise, and preach the Torments of Hell to them that believe in God: He it is that created you of one sole Person, and created his Spouse of his Rib, to dwell with her. When she doubted of being with Child, she ceased not to travel as she was wont: But when her Conception render'd her heavy, they both besought God, their Lord, and said, Lord, give an happy Progeny, to the end we may be in the Number of them that return thee Thanks for thy Favours. When God gave them a Son, a righteous Man, they associated him in what he had given them; and all of them exalted the Glory of his Divine Majesty above the Idols of the Infidels, that adored Things which could create nothing, that are Things created, and can do neither Good nor Harm. If you call Idolaters to the right Way, they will not follow you. If ye invoke Idols, Misery shall be upon you. Will you be mute to profess the Unity of God? Will you worship the Creatures instead of the Creator? Go, adore your Idols, and may they hear your Prayers, if you believe them to be Gods! Have they Feet to walk, Hands to touch, Eyes to see, and Ears to hear? Say unto them, If ye invoke your Idols, and conspire against me, you shall find none to protect you. God is my Protector; he hath caused the *Alcoran* to descend from Heaven; he is the

the Defender of the Righteous : What ye adore, can neither benefit nor hurt you. If thou invokest Idols, they shall not hear thee ; they shall look upon thee, and shall not see thee. Do what is lawful to be done ; command Things honest ; and depart from the Ignorant. If the Devil would seduce thee, trust in God ; he heareth and knoweth all Things. Such as fear him, remember his Mercies and Chastisements, when they are tempted of the Devil. Although Infidels know the Truth, the Devil ceaseth not to continue them in their Sin ; they always follow their Impiety. If thou goest to them to instruct them, they say thou singest an old Song : Say unto them, I do what my Lord inspired into me ; what I teach you is the Light of Faith, the right Way, and the Grace of God for them that believe in his Divine Majesty : For such as hear the *Alcoran*, and study it, perhaps God will give you his Mercy. Remember thou God in thy Soul ; worship in publick and private ; pray to him Evening and Morning ; and be not in the Number of the Ignorant. The Angels that are near thy Lord neglect not to worship him ; they praise and adore him with Humility.



C H A P. VIII.

The Chapter of the Spoil, containing Seventy and Five Verses, written at Medina.

IN the Name of God, gracious and merciful. They will demand of thee to whom appertaineth the * Spoil. Say unto them, The Spoil appertaineth to God, and his Prophet. Fear God, live in mutual Amity, and obey his Divine Majesty and his Prophet, if you believe in his Law. Such as fear when they hear mention of God, who augment their Faith when

* Mahomet's Men differed concerning the Division of the Spoil, which they took at the Battel of Beder: Mahomet divided it among them. See Gelaldin.

they have heard relation of his Miracles, who trust in him, who persevere in their Prayers, and dispend in pious Works some part of their Wealth, believe in the Unity of his Divine Majesty: They have the Degree of their Habitation in Paradise; shall receive from their Lord pardon of their Sins, and exceeding great Treasure. When thy Lord caused thee to go out of thine House to go against the Infidels, a Party of the true Believers had a great Aversion to Fighting: They disputed with thee the Necessity of Combats, having seen and known that their Enemies led them to a certain Death. Call to mind that God promised you that a Party of the Army of the Enemies should obey you. Desire you other Thing than the Glory and Honour of Victory? God confirmeth the Truth by his Words, and destroyeth the Wicked; he ratifieth the Truth, and destroyeth Falshood, although it be contrary to the Will of the Impious. Remember that your Lord heard you, when you of him implored Succours, and that he assisted you with a thousand of his Angels sent from Heaven: God sent you this Aid, only to let you know his Grace, and to confirm your Hearts. Victory proceedeth from God: He is omnipotent, and most prudent. Remember that God covered you with a secure Sleep, and caused Water to descend from Heaven to wash, purify, and deliver you from the Malice of the Devil. Plant in your Heart Generosity and Patience, and go on with Assurance. God hath said to his Angels, I will be with you; confirm the Steps of the true Believers: I will cast Fear into the Heart of the Wicked, strike them on the Head, smite them on the Fingers and Feet, because they have contradicted my Will, and that of the Prophet. God severely chastiseth such as disobey his Commandments, and oppose the Will of his Prophet. The Unbelievers have heretofore tasted of his Punishments in this World, and shall in the end feel the Pains of the Fire of Hell. O ye who believe in God! turn not the Back to the Wicked, as vanquished, when they approach to fight you: He that shall turn the Back, shall return in the Wrath of God, and be thrown headlong into the Fire of Hell. You slew not the Infidels at the Fight of Beder; God himself slew them: * Thou didst not cast Stones against them; God did cast them, to advantage

See Gelal-
din.
* O Maho-
met.

vantage the true Believers; he understandeth whatsoever they say, and knoweth all their Actions: certainly he will augment the Affliction of the Wicked. When ye required Victory, it was given you; if you relinquish your Impiety, you shall do well; if you return to fight against the Prophet, know that he will protect him against you; your Men of War shall advantage you in nothing, notwithstanding they be numerous; for that God is with the true Believers. O ye that believe, obey God and his Prophet, depart not from him, since ye have heard the Commandments of his Divine Majesty, be not as those that say, We have heard, and were deaf and dumb. The Ignominy and Misery that God layeth on Beasts, is to be deaf and dumb, and to want the use of Reason: had God seen any good inclinations in the Infidels, he had not left them in their deafness; but although they had heard clearly, they should have always departed from his Law, and have been obstinate. O ye that believe in God! obey God and the Prophet, demand Life eternal in your Prayers, and know that God will separate the Gall from the Liver; he will separate the Infidel from the true Believer, and you all shall appear before him, to be recompensed and chastised for your Works; fear the Punishment that shall be inflicted, especially on the seditious and ingrateful, God is severe in his Chastisements: Remember that in the Territory of *Mecca* ye were but an handful of weak Men, and with fear of being taken, and destroyed by the Unbelievers; God saved, protected, and enriched you with all manner of good things, peradventure ye will give him Thanks. O ye that believe! betray not God, nor the Prophet, neither such as confide in you, and have entrusted their Wealth in your Hands, otherwise your Riches, and Children shall torment you in the other World.* There is with God great Reward for the Righteous. O ye that believe! if ye fear God, ye shall remove your Enemies far from you, and pardon your Sins, his Goodness is infinite. The Wicked have conspired against thee, to punish and slay thee, or drive thee from *Mecca*; but God hath rendred their Conspiracy ineffectual, he knoweth all the designs of Conspirators. When his Miracles were related to them, and his Commandments taught them, they said,
we

we have heard them, we had said the like things, had we so inclined; it is but a Song, and a Fable of old Men: Remember thou, how they said, my God, if what *Mahomet* declareth be true, cause a shower of Flint-Stones to fall upon us, and rigorously chastise us: He shall not chastise them, when thou art with them, neither when they beg Pardon of him: Who is he that is able to hinder God to punish them? They are not in his Grace, when they hinder true Believers to enter the Temple of *Mecca*; he protecteth only such as have his fear before their Eyes, but most of them understand it not. Their Prayers are very light, they go hand in hand in the Temple, but shall one Day feel the Punishment of God, because of their Impiety. The Unbelievers that expend their Wealth to turn the People from the Law of God, shall have sorrow for their Expence, they shall be infamous, and precipitated into the Fire of Hell. God shall separate the good from the wicked, he shall cast the wicked headlong into Hell-Fire, and they shall be in the number of the damned: if they repent, he will remit what is past, and if they return to fight against the Prophet, they shall be entreated as the first. Kill them, to avoid Sedition, that there may be no Law in the World, but the Law of God: If they forsake their Impiety, God shall behold their Actions; if they depart from the Faith, know, that God alone is your Lord and Protector. The fifth part of the Spoil that you shall gain from your Enemies, appertaineth to God, the Prophet, his Parents, Orphans, the Poor, and to Pilgrims that are in want; observe what is above ordained, if ye believe in God, in what we have inspired into our * Servant, and in the Day, wherein the distinction of the good and the bad was known at the Encounter of the † two Camps: God is Omnipotent, ye were in a high Place, the nearest to *Medina*, your Enemies were afar off, by the Valley, and the Enemies Cavalry below you! had ye promised to give Battel, ye had transgressed your Promise, by reason of the great number of Infidels; but what God will, is speedily executed, he shall destroy such as are wicked, having seen that Battel, an evident sign of the true Mission of the Prophet, and shall give Life to true Believers; he understandeth and knoweth all Things,

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* Mahomet.

† The Day of the Battel of Bedr. See Geladin.

he caused you to see in a Dream your Enemies in a small number; had he made them to appear numerous, ye had feared to Fight, but he delivered you from Fear, he knoweth what is in the hearts of Men: When he caused you to appear in their view, he made you seem few in number, to accomplish his Will, all things depend on God. O ye that believe! make a Halt, when you are in view of your Enemies Troops, and pray to God with Affection, perhaps you shall be happy, obey God, and the Prophet, his Apostle; if Disorder and Terror surprize you, you shall lose your Reputation; persevere, God is with them that continue to do well. Be not like them that went out of their Houses with disssembled Joy and Hypocrisy, and turn the People from their right way, God knoweth all their Actions: The Devil caused them to find Pleasure in their doings, saying to them, none shall this Day obtain Victory over you, I will be with you; and when they beheld the two Camps in Battalia, he returned on his steps, fled, and said, I am innocent of the Evil that you commit, I * see what you see not, * The
d fear the Omnipotent God, he is severe in his Pun- *Turks be-*
ishments. The Wicked, and such as were weak in *lieve that*
their Faith, speaking of the true Believers, said, These *the Devil*
Men glory in their Law: It was replied to them, he *saw the*
that relieth on God, shall find him to be more power- *Angel*
ful than his Enemies, and that he is most prudent in *fight for*
whatsoever he doth. Thou sawest the Angels that *Mahomet.*
slew the Infidels, they did beat them behind and before, and said to them, taste the Torments of the Fire which you have merited, God is not unjust to his Creatures. The People of *Pharaoh* were Infidels; and those that preceded them, contemned the Miracles and Commandments of God, but he rigorously chastised them, he is Omnipotent, and most severe in his Punishments; he shall destroy them that alter the Graces he hath given to the People, until they have altered the Grace he hath conferred on themselves. *Pharaoh's See Kirab*
People were Infidels, their Predecessors disobeyed the *el tenoir.*
Commandments of thy Lord, but we destroyed them because of their Sin, we drowned them for that they were unjust: The Wicked are like to Beasts, they shall never believe in God. Such as promised not to assist the Unbelievers, and violate their Promise, had
not

not the Fear of God before their Eyes ; if thou meet them in a Journey, separate thy self from them, their Punishment pursueth them, peradventure they will consider it. If you fear that any one will betray you, and be wanting to their word, receive no Promise from him, neither promise him any thing, God abhorreth Traytors : believe not that Infidels escape the Punishment of God, return with your whole Strength to fight against them ; the Halters of your Horses shall terrify the Enemies of God, and of you, and of other Persons whom ye know not, but God knoweth them all. Your Expenſe for his Service ſhall be payed you, and no Injuſtice ſhall be done to you : if thine Enemies incline to Peace, thou ſhalt do ill to incline, as they ; truſt in God, he underſtandeth what they ſay, and knoweth whatſoever they do ; if they deſire to betray thee, God ſhall protect thee, and all true Believers endeavour to unite their Hearts : but although thou ſhouldeſt expend all the Riches of the World, thou ſhalt not be able to unite them ; God ſhall one Day unite them, he is Omnipotent, and prudent in all his Works. O Prophet ! the Protection of God ſufficeth thee, and the Righteous that follow thee. Exhort the true Believers to fight againſt Infidels : if ye be twenty aſſembled with Reſolution and Perſeverance, ye ſhall vanquiſh two hundred Infidels ; if ye be an hundred, ye ſhall overthrow a thouſand, the Unbelievers are ignorant, but God will lighten your Burden, he knoweth your Weakneſs ; if ye be a hundred true Believers, ye ſhall defeat two hundred Infidels ; if ye be a thouſand, you ſhall ſubdue two thouſand, by the permiſſion of God ; he aideth ſuch as expect his Succors with Perſeverance. The Prophet cannot be a Priſoner, he ſhall eſtabliſh himſelf on Earth with advantage, over Unbelievers : Ye deſire the Wealth of the Earth, and God will give you the Treasures of Heaven, he is Omnipotent and Wiſe. If God had not taught you his Commandments, ye ſhould have ſuffered great Torments ; eat of clean Beasts that he hath permitted you to eat, and fear God, he is gracious and merciful to them that have his Fear before their Eyes. O Prophet ! ſay to them that ſhall be Priſoners in thy hands ; God knoweth what is in your Hearts, he ſhall reward you for what ye ſhall have

lost, and shall pardon your Sins; if you be converted, he is gracious and merciful. If they betray thee, they betrayed God before thee, separate them from the true Believers, God knoweth all things, and is most prudent in what he ordaineth. Such as have believed in God, as have departed from the Wicked, as have employed their Wealth and Persons to fight for the Law of God; such as have protected the Prophet, and defended him, are all Protectors, and Friends to each other; you shall have no Consideration of the Alliance of the true Believers, that desert not the Company of Infidels, until they be separated from them. If they require of you Succours touching Religion, you are obliged to protect them, except against such as have Confederacy with you, God seeth all your Actions. The Infidels protect each other, if you obey them, great Disorders shall ensue, and many Seditions in the Earth. Such as have believed in God, as have deserted the Wicked, as have fought for the Law of God, as have established the Prophet, and defended him against his Enemies, are indeed faithful and true Believers, they shall receive from God Pardon of their Sins, and exceeding great Treasures. Such as having believed in God, have departed from the Wicked, and have fought with you, are yours, they shall be the Heirs of their Parents, God hath so appointed it, he knoweth all Things.

C H A P. IX.

The Chapter of Conversion, containing an Hundred Twenty and Seven Verses, written at Medina.

Reader, *This Chapter beginneth not as the rest, with these words, In the name of God, gracious and merciful; because these are words of Peace and Salvation: and for that in this Chapter, Mahomet commandeth to break Truce with his Enemies, and to assault them; many Mahometan Doctors have*
entituled

*entituled this the Chapter of Punishment, or Pain.
See the Exposition of Gelaldin, and that of Bedaoi,
and Kitab el tenoir.*

A Letter Patent from God, and his Prophet, to the Unbelievers, with whom ye have made Truce. Travel in safety the space of four Months; know, ye shall not render God impotent, and that he will lay shame upon your Forehead. Advice for the People, at the Day of great Pilgrimage, from God, and his Prophet: God approveth not the Action of them that adore Idols, his Prophet is innocent from that Sin. If ye repent, ye shall do well; if ye abandon the Law of God, know, ye shall not escape the Punishment of your Crime: Preach to the Unbelievers, that they shall suffer grievous Torments, except those with whom you have made Truce, who fall not from what they have promised, and that protect none against you. Observe exactly until the prefixed time, what you have promised them, God loveth them that fear him: When the Month of *Harim* shall be past, kill them where you shall meet them, take them Slaves, detain them Prisoners, and observe where they pass to lay Ambush for them; if they be converted, if they pray at the time appointed, and pay Tythes, leave them in quiet, God is merciful to them that repent. If the Infidels demand Quarter of you, give them Quarter, to the end they may learn the Word of God; teach them his Commandments, for they are ignorant. How should they have Truce with God and his Prophet? If they believe neither in the one, nor the other, except them with whom you entered Truce in the Temple of *Mecca*: If they observe their Promise to you, observe what ye promised to them, God loveth such as have his fear before their Eyes: How shall they have Truce with you? If they have advantage over you, they will respect neither your Alliance nor Confederacy: They will speak well of you, and condemn you in their Heart, the greatest part of them are Impious, they have preferred the Riches of this World to the Commandments of God, and have hindred the People to follow his Law, as if they knew not what they did; they bear no respect to the true Believers, wherein they are exceedingly to blame.

blame. If they turn and make their Prayers at the time appointed, if they pay Tithes, they shall be your Brethren in God. I teach the Mysteries of Faith to such as have Understanding to comprehend them; if they break their Promise, and disturb them of your Religion, kill their Captains, as Persons without Faith, they will perhaps put an end to their Impiety. Slay such especially as renounce their Faith, who have endeavoured to drive the Prophet from *Mecca*, and have begun to slay you; will you fear them? Will you be terrified by them? It is reasonable that ye fear God; if ye believe in his Law, fight them, God shall chastise them by your Hands; he shall render them dishonourable, and protect you against them; he shall fortify the Hearts of true Believers, and expel Melancholy; he pardoneth whom he seeth good, knoweth all things, and is most prudent in what he ordaineth. Think ye to be forsaken of God, and that he discerneth not them that have fought gallantly for his Law, from such as have adored Idols, and disobeyed his Prophet? The true Believers abandon not their Religion, another time to profess it: God knoweth all their Actions. Infidels must not enter into the Temple of *Mecca*, knowing that they are Infidels; the good Works which they shall do in this world shall be unprofitable, and they shall dwell eternally in the Fire of Hell. They that believe in God, and the Day of Judgment, that make their Prayers at the time appointed, pay Tithes, and worship one God alone, shall visit the Temples of his Divine Majesty; and such as fear the Creatures more than the Creator, err from the right Way. We have ordained that such as shall bear fresh Water to Pilgrims, and them that shall visit the Temple of *Mecca*, shall be in the number of them that believe in God, and the Day of Judgment. Such as fight for the Faith are not all equal in Graces and Merits before God; he guideth not the Unjust. Such as have believed in God, as have departed from the Wicked, and employed their Wealth and Persons to fight for his Law, shall have a particular degree, and a particular place near to his Divine Majesty, they shall be the more happy. God through his Goodness declareth to them, that they shall enter into delicious Gardens, where they shall remain eternally;

nally; there is with God a very great reward. O ye that believe! obey not your Fathers, nor your Brothers, that love rather to follow Impiety than Faith. Such as shall obey them, shall offend exceedingly; if your Father, your Children, your Brothers, your Wives, your Parents, your Friends, the Wealth that you have gained, the Fear of losing your Riches, and Apprehension of Poverty, have more power over you than God and his Prophet, and hinder you to fight for the Faith, the Commandment of God shall be executed against you: he guideth not the wicked, and hath protected you on many occasions. Remember the day of Battel of *Hanin*, when ye rejoiced in the multitude of your Men, it did not advantage you, Fear made you find the place too narrow for Flight, and ye turned back as vanquished: Remember, that God, at that time, put his Prophet, and the true Believers, in a place of Safety, and sent invisible Troops to chastise the Infidels: he pardoneth Sins as seemeth good to him, he is gracious and merciful. O ye that believe in God! Unbelievers are unclean, permit not that they enter into the Temple of *Mecca* after this Year: ye have apprehension of Want, God shall enrich you if with his Grace, if it please him; he is Omniscient and most Prudent. Fight against them that believe not in God, nor the Day of Judgment, that forbid not to act what God hath prohibited, and his Prophet hath forbidden, and that judge not according to the Law of Truth, wherein they were instructed, who heretofore received the written Law: They chuse rather to pay Tribute, than to be converted, therefore are they contemptible. The *Jews* have said, that the Son of God is most powerful; the *Christians*, that the *Messiah* is the Son of God; their words are like to the words of the Infidels that preceded them, but God shall lay upon them his Curse. Consider how they blaspheme, they adore their Doctors, and Priests, and the *Messiah* also, the Son of *Mary*, who commanded them to worship one God alone; there is but one sole God: praised be God, there is nothing equal to him. They would extinguish the Light of God with their Mouth, but he shall not suffer them; he shall cause it to appear, notwithstanding it be vexatious to the Infidels. He hath sent his Prophet to conduct Men into the right

right way, to preach the Law of Truth, and to make it eminent above all other Laws of the World, against the Will of Idolaters. O ye that truly believe! many of the Doctors and Priests eat unprofitably the Substance of the People, and divert them from the Law of God: declare to such as treasure up, and expend nothing in pious Works, they shall suffer great Torments at the Day when the Fire of Hell shall be kindled upon them, it shall burn their Forehead, Sides and Back; it shall be said to them, Behold the Wealth which ye have treasured up for your Souls, taste the Fruits of your Treasures, which ye have amassed. When God created the Heaven and the Earth, he ordained the Year of twelve Months, amongst which four are privileged. Offend not God, especially in those Months; fight at all times against Unbelievers, as they will fight against you, and know that God is with them that have his Fear before their Eyes. Sloth and Forgetfulness abound in Impiety; God misleadeth through Negligence the Unbelievers, that prefer one Month to another, in imitation of what is commanded: they permit to do what God hath forbidden, and delight in the Malice of their Actions, but God is not the Guide of the Wicked. O ye that believe! wherefore have ye inclined to the Earth? Why did ye prefer the Wealth of this World to that of Paradise, when you were commanded to go forth of your Houses to fight for the Law of God? The Riches of this World are contemptible, if you consider those of Heaven; if you leave not your Houses to fight with the Prophet, God shall severely punish you, and put other Persons in your places; you shall not protect the Prophet, God alone is his Protector; he protected him when he went out of *Mecca*; he, with his Companion, they being both in a Cave, he said to his Companion, Afflict not thy self, God is with us: he hath defended and succoured us by invisible Troops; he hath debased the word of Unbelievers, and exalted that of true Believers; he is Omnipotent and Wise. Fight according to your power for the Law of God, you shall do well if you have Knowledge to understand it; if you require the Wealth of this World, Honour, and Reputation, they are not far from you, they follow you at hand, but the Punishment of Crimes and Misery

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are as yet far remote from Infidels; they swear by the Name of God, that they were unable to go out of *Mecca* with the Prophet, in which they destroy their Souls, for God knoweth them to be Lyars: Excuse them not, that thou knowest not them that spoke Truth, and those that were Lyars. True Believers will not excuse themselves from fighting, or employing their Wealth and Persons for the Law of God; he knoweth such as fear him. They that believe not in God, neither the Day of Judgment, refuse to go with thee; they doubt the Mysteries of Faith, but shall continue in their doubt, to their confusion; had they inclined to go out against the Enemy, they had Arms to perform it; God contemned their going out, rendred them negligent, and caused them to remain with the Sick, the Women, and Children; had they gone forth with you, they had brought with them more of Disorder than Affection to the Service of his Divine Majesty. They hate you, nevertheless you hearken to them: God knoweth them that are to blame, they hated thee heretofore, accused thee of their Mischief, until, through the Permission of God, the Truth appeared against their Will: many of them said, excuse us, and scandalize us not, and they fell themselves into Scandal and Impiety; but Hell is the Habitation of those wicked Persons: if Good happen to you, they are discontented; if Evil besal you, they say, they took heed to themselves, and foresaw it, and depart from you with Joy: Say unto them, nothing besel us, but what God had ordained, he is our Lord; all true Believers are resigned to the Will of his Divine Majesty; say unto them, Will ye expect, that one of the two Graces (either Victory or Martyrdom) besal us? We will expect with you, until God hath chastised you by our Hands; expect, we will expect with you: say unto them, expend through Force or Affection for the Glory of God; your Works shall not be accepted of him, because you are Infidels, your Alms shall be unprofitable, for that you believe not in God, nor in his Prophet; ye praise not God, but with negligence, and with regret for what you spend for his Service. Be not then amazed at the quantity of their Treasures, neither the number of their Children; God shall make use of them to punish them in
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this World, and shall destroy them with their Wickedness. They swear by the Name of God, that they are yours, and are not, and fear to be discovered; if they meet with any Den, Cave, or House, wherein to hide them, they speedily repair thither. There be of them that say, it is ignominious to give Alms; if they give Alms, it is with Choler: if they gave them for the love of God and his Prophet, they would say, God is our Benefactor; he will give us through his Grace, and to the Prophet, whatsoever shall be necessary; our hope is in him. Alms are appointed for the Poor, for them that recommend themselves to God, to redeem Slaves, or such as are in Debt, and necessitous: God knoweth all things, and is most prudent in what he ordaineth. There be among them, who deprave the Prophet, and say, he shall understand what we say; say unto them, should it be to you a great advantage to hear well? The Prophet believeth in God, and teacheth true Believers the Truth; the Mercy of God is for them that believe in his Divine Majesty; such as detract from the Prophet, shall feel grievous Torments; they swear by the Name of God, that they desire to content God and his Prophet; it is reasonable that they content them, if they be good Men; know they not, that such as transgress the Will of God, and that of his Prophet, shall be eternally damned? The Wicked fear lest God should discover to the Righteous the Malice that they conceal in their Souls, and that they condemn them: Say unto them, ye shall be condemned, for God bringeth to light what you fear. If you question them concerning what they say, they will answer for excuse, that they had no evil Intent, and that they but jest; say unto them, will you jest with God, with his Commandments, and his Prophets? There is no excuse for you, ye are truly impious; if God pardon any one of you, he shall rigorously punish such as persist to offend him. The Wicked teach among them Impiety to their Posterity, they depart from the Truth; they go hand in hand, and agree to disobey God; they forget God, and God forgetteth them; he hath prepared Hell for them, where they shall remain eternally; he hath cursed them, and they shall feel the Torment of infinite Pains. The Wicked that were before you, shall undergo them

like you, they were more powerful than you, they possessed store of Wealth, and had many Children, they possessed part of their Substance, and ye possess yours, as did your Predecessors; ye were plunged in Impiety, as they were plunged; but the good Works that they have done in this World, shall be to them unprofitable, and at the Day of Judgment they shall be in the number of the Miserable. Have they not known the History of their Predecessors, the History of the People of *Noah*, of *Aad*, of *Temod*, of *Abraham*, and the Cities that were subverted? The Prophets preached to them the Commandments of God, who did them no Injustice; they drew Affliction on themselves through the Enormity of their Crimes. The true Believers mutually obey each other; they command to do what things are honest, prohibit to act what is not approved; they make their Prayers at the time appointed, distribute Tithes, obey God and his Prophet; God shall remit to them their Sins, he is Omnipotent, and hath promised to them Gardens, wherein flow many Rivers, and a Habitation full of Content in *Eden*; he hath promised them his Grace, which is the Perfection of Felicity. O Prophet! fight against the Infidels, fortify thy self against them, Hell shall be their Habitation; they shall swear by the Name of God, that they have not traduced thee; nevertheless they have detracted, and utter'd Words full of Impiety: They have denied to have been enriched through the Grace of God, and of his Prophet; if they turn, they shall do well; if they abandon the Faith, God shall punish them in this World, and in the other, with grievous Torments, and on the Earth they shall find no Protector. There be of them, who have inclined to capitulate with God, and have said, if God doth good to us, we will believe in him; when he did good to them, they were Niggards, and Avaritious; they have erred, and disobeyed his Commandments, but he chastised them, because of their Impiety: he hath imprinted it in their Hearts until the Day of Judgment, for that they have disobey'd him, because they violated their Promises, and by reason of their Lyes: know they not that God understandeth what they conceal in their Hearts, and that he knoweth what is present, past, and future? There be of them, who deride the
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true Believers, that give Alms according to their power ; God shall deride them, and they shall feel the rigour of eternal Pains ; implore Pardon for them, or implore it not, when thou shalt beg sixty and ten times Pardon for them, God shall not pardon them, because they are ingrateful towards him, and his Prophet; God doth not guide them that disobey him. They rejoiced to be left behind the Prophet, when he went to fight for the Service of God, they had an Aversion to fight, and to employ their Persons and Goods for the Service of his Divine Majesty ; they said, we will not go out of our Houses with this Heat : say to them, Hell is much more hot, could you comprehend ; they shall laugh a little in this World, and shall weep much in the other, for a punishment of their Sins. If thou meet them, and they demand Permission to go out with thee, to fight for the Faith ; say unto them, you shall not go out, neither shall ye ever fight against the Enemy with me : ye were Slothful and Cowards the first time, remain with the Unbelievers ; pray not for them after their Death, and stay not at their Tombs, because they believed neither in God, nor his Prophet, and died in their Wickedness. Be thou not astonished, neither at the abundance of their Wealth, nor the number of their Children ; God will make use of them to chastise them in this World, and will destroy them in their Impiety. When command was sent to them to believe in God, and fight with his Prophet, the most powerful among them desired thee to excuse them, and said, leave us with them that continue in their Houses, and desire to remain with the Sick, the Women and little Children : God hardened their Hearts, and they shall never learn the Truth. The Prophet and true Believers that were with them, and fought, and employed their Persons and Goods for the Service of God, shall be blessed ; he hath prepared for them Gardens, wherein flow many Rivers, with perfection of Felicity. Some of the *Arabians* came to excuse themselves of going to the War, and such as renounced God and the Prophet, remained in their Houses, but they shall suffer grievous Torments because of their Wickedness : the Sick, the Impotent, and those that want means to be present at the War, offend not God in abiding in their Houses,

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Houses, provided they be faithful to his Divine Majesty, and his Prophet. The Righteous are not oblig'd to do but what is in their power; God shall be to them gracious and merciful. Such as did repair to thee to fight, and whom thou didst dismiss for want of occasion, did not offend God; they returned to their Houses with Tears in their Eyes, with Discontent to have wanted Means to employ in the Service of his Divine Majesty: the War is appointed to such as intreat thee to exempt them that are rich, and have Wealth to subsist, they require leave to remain with their Wives and Children, God hath hardened their Hearts, and they know it not; they shall come to excuse themselves, when thou shalt meet them: Say unto them, excuse not your selves, I do not believe you, God hath given us to understand your News, he and his Prophet likewise hath render'd your good Works vain and unprofitable; ye shall one day appear before him that knoweth what is past, present and future, he shall cause you to remember whatsoever you have done, and shall punish you according to your Demerits. They shall conjure by the Name of God, when you approach them to depart from them; depart from them, they are full of Uncleaness, Hell shall be their Habitation, where they shall be tormented for their Crimes. They shall beseech you to love them; if you love them, know that God abhorreth them that disobey him: The *Arabians*, who observe not the Precepts which God hath sent to his Prophet; are ye more impious and ingrateful than they? God knoweth all things, and is most prudent. There be Persons among the *Arabians*, who account it lost Money that they expend for the Service of God, and protract their Departure, to retard yours, and make you to attend; the Wheel of Misery is upon them, God understandeth whatever they say, and knoweth all their Actions; there be among them who believe in God, and the Day of Judgment; they esteem that their Expence for the Service of God draweth them nigh to his Divine Majesty, and they invite the Prophet to pray for them; God shall give them his Mercy, he is gracious and merciful to them that obey him. They that first arrived at *Medina*, the first of them that went out of *Mecca*, to depart from the Wicked, such

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such as were at the Battel of *Beder*, and such as imitated them in well-doing, shall enjoy the Grace of God; he hath prepar'd for them Gardens, wherein flow many Rivers with supreme Felicity. There be *Arabians* about you, and in *Medina*, they affect Impiety; you know them not, but I know them all, I will chastise them twice on Earth (to wit, thro Ignominy and Death) and they shall feel in the other World exceeding great Torments. Others there be that confess their Sins, and who do good and evil Works; peradventure God will pardon them, he is altogether gracious and merciful; take of their Substance for Alms, thou shalt render them righteous, and shalt purify them; pray for them, thy Prayers shall procure them the Mercy of God, he understandeth and knoweth all things. Know they not, that God accepteth the Conversion of his Creatures, that their Alms are pleasing to him, and that he is gracious and merciful? Say unto them, do what shall please you; God, his Prophet, and the true Believers shall see what you do, you shall one day appear before him, who knoweth the present, past, and future; he shall make you to know whatsoever ye have done, and shall chastise you after your Demerits. There be others that attend the Pleasure of God, either his Grace or his Wrath, his Punishment, or his Mercy; God understandeth what is in their Souls, and is most wise. They that accounted, that the Temple built by Unbelievers, to seduce the Righteous, to distinguish the Wicked from the Good, and to observe such as had before fought against God, and against his Prophet, is the Temple of his Divine Majesty, swear that they desire to do well, and that their Intention is most honest; but they are Lyars, and God shall be Witness of their Falseness: make not thy Prayers in that Temple, make thy Prayers in the Temple founded on the Fear of God, that is reasonable; there be Persons in that Temple who desire to be purify'd, God loveth such as have a clean Soul. Who is he that buildeth best, he that foundeth his Building upon the Fear of God, or he who layeth his Foundation upon the Brink of a Ditch of Sand, which falleth, and ruineth it self? They who esteem the Temple built by Unbelievers to seduce the People, to be the Temple of God, shall be with that Temple, and with the Infidels

fidels that built it, be burnt in the Fire of Hell. God guideth not the Unjust, their Building shall serve only to torment them; God knoweth their design, and is most wise: he purchaseth of true Believers their Souls and Goods, and giveth them Paradise; if they be slain, or if they slay when they shall fight for the Faith, they shall have what he hath promised to them in the Old Testament, the Gospel, and in the *Alcoran*: Who better satisfieth what he hath promised, than God? Declare to them that they have made a good purchase, they have gained the Height of Felicity. Such as are firm in their Faith, who pray, honour, and worship God, who observe his Commandments, and all true Believers, shall enjoy the Delights of Paradise, with all manner of Content. The Prophet, and true Believers, ought not to ask pardon of God for Infidels, notwithstanding they be their Parents, having had knowledge that they are damned because of their Infidelity. *Abraham* pray'd not for his Father, until he had promised him to adore one God alone; when he knew his Father to be an Enemy to God, he declared himself an Enemy to his Sin, he ceased praying for him, altho he was exceeding charitable, and patient in his Affliction. God misleadeth not them that he hath put into the right way, he giveth them to understand what they ought to do, he knoweth them that deserve to be seduced, and such as merit to be guided through the right way. The Kingdom of Heaven and Earth is God's, he giveth Life and Death to whom he seeth good: Who, except God, shall protect you? He hath given his Grace to the Prophet, and to such as followed him in his Affliction, although it wanted but a little, that the Hearts of many of them inclined not to the Party of the Unbelievers, but he pardoneth them; he hath been gracious and merciful to three Persons who deserted the Prophet, and were sorry for their Error; they knew there was no sure Refuge, but in God, he pardoned them, when they were converted, he is gracious and merciful to such as repent. O ye that believe! Fear God, be righteous; the Inhabitants of *Medina* and the *Arabians* that dwell about that City, ought not to contradict the Will of the Prophet of God, neither dislike what he approveth, because they have endured neither Thirst, nor Pain, nor Anguish,

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guish, for the Service of his Divine Majesty ; they have not been trampled under foot by their Enemies, they shall irritate the Infidels, and shall receive no displeasure ; on the contrary, they shall acquire Merit, and perform a good Work. God doth not deprive them of Recompence that do well, he shall write down their Expence for his Service, and the Number of the Idols that they shall destroy, for reward of their good Works. It is not necessary that all the Faithful go to the War ; it is sufficient, that of every Lineage, and of every Nation, there go a Party, while the rest shall learn the Laws and Mysteries of Faith, to instruct their Companions when they shall return from their Voyage, perhaps they will fear the Chastisement of God. O ye that believe in God ! fight against them that would cause you to be defiled in Impiety, be valiant, and know that God is with them that have his Fear before their Eyes. When God caused to descend from Heaven any Chapter of the Alcoran, some of them said, thro disdain, that will encrease the Faith of this People. Certainly it encreaseth the Faith of true Believers, it rejoiceth them, and enflameth the Wrath of his Divine Majesty upon Infidels, who persist in their Pollutions, and die in their Wickedness. They know not that God tryeth the Good once or twice a Year ; they will not be converted, it is lost time to preach to them. When God sent from Heaven any Chapter of the *Alcoran*, they beheld each other, and said, doth any one see us ? They return'd in their Impiety, and God turn'd their Heart from the right way, for that they would not learn the Truth. God hath sent you a Prophet of your own Nation, who, with Passion, desireth to deliver you from your Obstinacy, and is extremely affected to instruct you in the way of Salvation ; God is mild and pitiful towards true Believers. If they abandon the Faith, say unto them, God is my Protector, there is but one sole God, I recommend my self to the Will of his Divine Majesty, he is the Lord of the Majestick Throne.



C H A P. X.

*The Chapter of Jonas, containing an Hundred
and Nine Verses, written at Mecca.*

IN the Name of God, gracious and merciful. I am God the merciful. The Precepts contain'd in this Book proceed from the Omnipotent: Do the People wonder that we have inspir'd a Man to preach to the Wicked the Torments of Hell, and to declare to true Believers, that they shall find true what their Lord to them hath promis'd? The Wicked say, that it is but Sorcery and Enchantment. Certainly God is your Lord, who created Heaven and Earth in six Days, and sitteth on his Throne, disposing all things: no Man intercedeth for his Neighbour without his permission; he is your God and your Lord, worship him alone: will ye not consider it? you all shall be one day assembled before him; he promis'd with truth, that he will cause Men to die, and raise them again, to recompense such as have believed in his Law, and done good Works: The Unbelievers shall drink a boiling Drink, and shall endure great Torments because of their Impiety. He it is that gave Light to the Sun, and Brightness to the Moon, that created the Signs to know the Number of Years, the Account of Months, and of whatsoever he hath created these things teach with truth: the Miracles of his Divine Majesty, to such as have Knowledge to understand them; the Difference of Day and of Night, and what God hath created in Heaven and in Earth, are Marks of his Unity to them that have his Fear before their Eyes. They who believe there is no Resurrection, such as place their Content in the Wealth of this World, they that trust in their Riches, and that are ignorant of the Commandments of God, shall be precipitated into the Fire of Hell because of their Sins, and the true Believers shall be conducted by his Divine Majesty into delicious Gardens, wherein flow many Rivers; they shall there find whatever they shall

shall desire; and shall say at the beginning of their Prayers, Praised be God; afterwards they shall say, Salvation be to God; and at the end of their Prayers, Praise be to God, Lord of the Universe. Altho God doth sometimes suddenly chastise Men, he always attendeth the time of their Destiny. I will leave them that shall not believe in the Resurrection, in their Errors, to their Confusion. When Man is afflicted, he invoketh us standing, sitting, lying, and in all Postures; and when we have deliver'd him from his Affliction, he persisteth in his Wickedness. It seemeth good to the Wicked to do in this manner; we destroyed their Predecessors, when they believed not in the Prophets, neither obeyed the Precepts that we sent them, and have establish'd you on the Earth in their place after them, to see your Deportments. When thou teachest our Commandments to them that believe not in the Resurrection, they say, that the Precepts of the *Alcoran* are altogether contrary to what thou preachest, and that thou hast alter'd them: Say unto them, I have no Will to alter them of my self, I do but what is inspired into me of God, I fear to be punish'd at the Day of Judgment, should I disobey his Divine Majesty: Say unto them, Had it pleased God, I had neither read nor taught you his Commandments, I sojourned a long time with you before I taught you; will you not learn them? Who is more unjust than he that blasphemeth? God doth not aid the Infidels that worship what can neither benefit nor hurt them, and say, their Idols shall intercede for them; will you instruct God in any thing that he knoweth not, of what is in Heaven or in Earth? Praised be God, he hath no Companion. Men were all of one Religion before Infidelity took place; and if God had not said that he would defer the Punishment of the Wicked unto the Day of Judgment, he had already destroyed them in this World, because of their Impiety. They say, we will not believe in the Prophet, if God make not some Miracles to appear in him: Say unto them, God knoweth what shall be; expect, I will expect with you. When we gave them to taste of Content after their Affliction, they had Subtilty upon our Commandments: Say unto them, God is more subtile than you, his Messengers shall write your Subtilties; he it is that made Men to travel

The Alcoran of Mahomet.

travel upon the Earth and Sea; it is he that sendeth them a favourable Wind to rejoice them in their Ships; when Tempest surprizeth them, they believe that the Waves will overwhelm them: then they invoke God, with desire to embrace his Law, and say, if God doth deliver us from this Danger, we will believe in his Unity, and return him thanks for this Mercy; and being deliver'd from Peril, persist in their Wickedness. O People, you draw Mischief on yourselves, you require nothing but the Wealth of this World, you all shall appear before us to be judg'd according to your Works. The Life of the World is like to the Rain, which we cause to descend from Heaven; it causeth with Mixture all sorts of Herbage to spring forth, for the Nourishment of Men and Beasts. When the Earth is adorn'd with Flowers, and enrich'd with its Fruits, the Inhabitants oftentimes believe they have the power to cause their Production; then send we our Chastisements Day and Night upon the Earth, and render it as mown, and as if the Day before it had brought no Fruit. Thus do I discover Mysteries to such as have knowledge to comprehend them. They beg their Salvation of God; he saveth, and putteth in the way of Salvation whom it pleaseth him. He shall not cover the Visage of them that have done good Works, they shall appear without Shame, and dwell in Paradise, where they shall remain eternally: and such as shall have done evil, shall be punish'd after their Demerits, they shall be covered with Shame, and none shall be able to protect them; they shall be as if a great part of the Obscurity of the Night had cover'd their Countenance, they shall be condemned to the Fire of Hell, where they shall dwell eternally. Think on the Day wherein we will assemble all the World, and will say to the Infidels, Hell shall be your Habitation; where be the Idols you adored? we have separated you from each other. Their Idols shall say to them, You have not worshipp'd us, God is Witness; was there any thing between us and you, that rendred us ignorant of your Adorations? That Day shall every one see what he hath done, and know that God is Truth itself; their Idols shall be separated far from them, and they shall understand their Blasphemies. Say unto them, Who enricheth you with the Wealth of Heaven

and

and Earth? Who causeth Life to come out of Death; and Death out of Life? Who disposeth all Things in the World? They shall answer, It is God. Say unto them, Why have you not therefore his Fear before your Eyes? God is indeed your Lord; what is there after the Truth, but Falshood? How will you depart from his Law? His Word shall be accomplished against Infidels. Say unto them, Have your Idols the power to cause Men to die, and to rise again? God causeth them to die, and to rise again: How shall they be able to blaspheme after these Reasons? Say unto them, Are your Idols able to conduct you into the right Way? God guideth the People into the Way of Salvation. Who ought rather to be followed, he that guideth the People into the right Way, or he that misleadeth them? What reason have ye to follow the evil Way? The greatest part of them follow but their own Opinion; but their Opinion is not conformable to the Truth: God knoweth all their Actions. There is no Falshood in the *Alcoran*; it confirmeth the antient Scriptures, and perspicuously explaineth them; there is no doubt, but it proceedeth from the Lord of the Universe. They say *Mahomet* hath invented this Book: Say unto them, Come and bring any thing that resembleth it in Doctrine and Eloquence, and call the Idols which ye adore, we shall see if you are sincere: On the contrary, they have blasphemed, and have talked of what they understood not, when they heard the Exposition of the *Alcoran*. Thus did their Predecessors: But consider what is the end of the Unjust. There be among them who will believe in this Book, and others that will not believe: Thy Lord knoweth them that defile the Earth. If they slander thee, say unto them, I will answer with my Actions, and ye shall answer with yours; ye are innocent of what I act, and I am innocent of what ye do. There be Persons among them that have Inclination to hear thee; but art thou able to cause the Deaf to hear? Should they not be deaf, they would learn nothing. Others there be who look towards thee; but art thou able to guide the Blind? Should they see clearly, they would not follow the right Way. God doth no Injustice to Men; they do Injury to themselves through the Enormity of their Offences. I will cause them to rise again

again at the Day of Judgment, as if they had remained but one Hour of a Day in the Grave: They shall know each other; and the Wicked, who have not believed in the Resurrection, shall be damned. I will shew thee many of them whom I will chastise; I will cause thee to die before they be chastised, and they all shall appear before me to be judged. God is Witness of their Actions, he shall punish them according to their Demerits. Every Nation of the World hath had a Prophet sent from God, who hath judged with Reason, and without Injustice, the Differences that were among them touching Religion. They have said, At what Time shall the Wrath of God appear? Say unto them, I, of my self, can neither procure Good nor Evil, if God doth not permit it: Every one hath his Destiny; when the Time of their Destiny arriveth, they can neither retard or advance it one Hour. Have ye considered the Punishment which God heretofore sent by Day and by Night against the Wicked? When ye felt it, ye believed it, and fell into it headlong. It shall be said to the Wicked at the Day of Judgment, Taste eternal Torments: Shall you not be punished according to your Demerits? They will ask of thee if the Pains denounced against the Wicked, and if the Resurrection, be Matters of Truth? Say unto them, Yes, my Lord is most exact in his Words, and all the Treasures of the World shall not be able to redeem one Soul. They shall repent of their Sins, when they shall feel the Punishment of their Offences, but shall be condemned without Injustice: Whatsoever is in Heaven and in Earth appertaineth to God; he is exact in his Promise, yet the greatest part of the World do not know him. He it is who causeth to die, and giveth Life, and shall assemble Men at the Day of Judgment. O People! God hath sent you Instructions and Remedies for your Infirmities; he hath sent a Guide to conduct true Believers into the Way of his Mercy: It shall be to them of more advantage than the Treasures that they accumulate. Have ye considered the good Things which he hath created for you? Ye have appointed one part to be eaten, and have prohibited to eat of another: Hath God permitted you to blaspheme against him? The Opinion of such as blaspheme against God shall be but Misery

at the Day of Judgment : God is full of Goodness for the People; but most of them are ingrateful. In whatsoever Place thou art, whether thou teach what is contained in the *Alcoran*, or whether thou labour, I am always present : Nothing is concealed from thy Lord, of whatsoever is in Heaven and Earth ; be it great or little, all is written in the intelligible Book, that explaineth all Things. There needeth no Fear for such as recommend themselves to God, they shall be exempt from the Pains of Hell. The true Believers, who have his Fear before their Eyes, shall suffer no Torments in the other World : It is declared to them on Earth, that they shall have all Content ; the Word of God admits of no Alteration ; they shall enjoy Perfection of Felicity in Paradise. Afflict not thy self for the Words of the Impious ; Virtue proceedeth from God, he understandeth and knoweth all Things ; whatsoever is in Heaven and in Earth appertaineth to him. They who worship Idols, follow but their Opinion, and are Lyars. God hath created the Night for Repose, and the Day for Labour. Such as hear his Word, find therein Marks of his Omnipotency. They have said, Do ye believe that God hath a Son ? Praised be God, he is most rich, and hath no need of any Person ; he possesseth whatsoever is in Heaven and Earth : You have no Reason in what ye alledge ; will you speak of God what ye know not ? God doth not aid in this World them that blaspheme against him ; he shall cause them to feel after their Death great Torments, because of their Impiety. Instruct them in the History of *Noah*, how he spake to his People, and said, O People ! if my Abode with you, and the preaching of the Commandments of God be irksome to you, know that all my Support is in God. Assemble your Doctors, with your Idols, and conceal not what ye do : Go whither you will, ye shall find none to protect you : If ye contemn my Instructions, I require not of you a Reward of my Pains ; I desire to receive of none other than God the Omnipotent, and recommend my self to the Will of his Divine Majesty. They slandered *Noah* ; then did we save him in the Ark, and them that were with him : We prolonged their Posterity on Earth, and drowned the Wicked : Consider the end of such as heard the Word of God, and contemned it. We sent to them

other Prophets after *Noah*; they made them to see Miracles, and gave them most salutary Instructions; but they did not believe in what they had no Will before to believe. Thus I harden the Heart of the Wicked. We after them sent *Moses* to *Pharaoh* and his Subjects with our Miracles; they arose against our Commandments when the Truth was preached to them, and said it was but Magick and Enchantment. *Moses* said to them, Will you say that the Truth is Sorcery? God doth not assist Magicians and Sorcerers. They said, Art thou, with thy Brother, come to divert us from the Religion of our Fathers, and to be esteemed on Earth? We will believe in thy Words. Then *Pharaoh* commanded to summon the most skillful of his Magicians: They being assembled, *Moses* said to them, cast down what ye have a Will to cast down on the Ground. Having cast down their Cords and Staves, *Moses* said to them, Know ye none other Thing but Magick? God shall render it vain and unprofitable: He abhorreth such as defile the Earth; he confirmeth the Truth through his Word, although it be against the Will of the Wicked. Few Men believed in *Moses*, because of their Fear to displease *Pharaoh* and his Ministers. *Pharaoh* was powerful on Earth, and in the Number of the Wicked. *Moses* said, O People! if ye believe in God, resign your selves to his Will. They answered, All our Confidence is in God: Lord, do not thou abandon us to the Malice of the Unjust: Deliver us through thy Mercy from the hands of Infidels. We inspired *Moses* and his Brother to dwell some time in *Egypt* with their People, and to make Oratories in their Houses, therein to make their Prayers, and preach to true Believers. Lord, said *Moses*, thou hast enriched *Pharaoh* and his People in this World; they go astray from the Way of thy Law; confound their Riches, and harden their Hearts; they will not believe until they see thy Judgments, and feel the Effect of thy Wrath. He said, I have heard the Prayers of you both: Be faithful in your Embassy, and follow not the Way of the Ignorant. We gave Passage through the Sea to the Children of *Israel*: *Pharaoh* pursued them with Hatred and Envy, until his People were drowned. Then said *Pharaoh*, Believe there is none other God, but the God of the Children of *Israel*, and I wholly re-
com-

commend my self to his Will. Thou dost now believe in God, O *Pharaoh*! and wert before disobedient to his Commands, filling the Earth with thy Enormities; I have delivered thee from this Peril, that thou mayst be an Example to Posterity; for many among the People are ignorant of my Omnipotency. We gave the Children of *Israel* to dwell in Places full of Delights, and enriched them with the good Things of the Earth: They knew the Differences that arose among them touching Religion; thy Lord shall judge them at the Day of Judgment. If thou doubtest what we have taught thee, repair to them that have read the Scripture before thee: What thy Lord hath taught thee, is most true; be not thou of them that doubt, neither of such as derogate from the Commandments of God; thou shalt be in the number of the Wretched. Those whom God will chastise, shall not believe in his Divine Majesty, should they behold all the Miracles of the World, until they see the Torments of Hell. The Faith is exceeding profitable to the Cities that have received it: When the Inhabitants of the City of *Jordan* embraced it, we delivered them from our Punishment, we delivered them from Ignominy, and enriched them until the Time appointed. If it pleased thy Lord, all the World should believe in him: Wilt thou abhor the People until they believe in God? No Man can embrace the Faith without his Permission; he sendeth his Indignation against them that disobey his Commandments. Say unto them, Consider all that is in Heaven and Earth; Miracles and Preaching are of no use to such as will not believe: Shall they expect what their Predecessors expected? Say unto them, Expect, I will expect with you: I will deliver my Prophets and the true Believers from the Torments of Hell: It is reasonable that I deliver them that obey my Commandments. O People! who causeth you to doubt of the Law which I teach you? I will not worship the Idols that you adore; I worship one God alone, who shall cause you all to die: I will embrace his Law; it commandeth to profess his Unity: I am not of them that say he hath a Companion equal to him. Adore not what can neither benefit nor hurt thee; if thou do it, thou shalt be in the number of the Unjust. If God will afflict thee, none can deliver thee from Affliction:

If God will do good to thee, none can deprive thee of his Grace; he hath given it to whom seemeth good to himself; he is gracious and merciful. O People! God teacheth you the Truth: Whosoever shall follow the right Way shall save his Soul; and whosoever shall go astray, shall destroy it. I am not your Tutor; I do but what is inspired into me; I have Patience in my Perseverance; - I will expect the Judgment of God; there is no better Judge than he.



C H A P. XI.

*The Chapter of Hod, containing an Hundred
Twenty and three Verses, written at Mecca.*

I N the Name of God, gracious and merciful. I am the merciful God. The Signs contained in this Book are most true; they proceed from the most Wise, who knoweth all Things. Worship ye but one God alone: I preach to you from him the Torments of Hell, and declare the Joys of Paradise, that ye may implore Pardon of his Divine Majesty, and be converted: He shall give you an happy Life in the World, until the Time appointed, and shall reward every one according to his Works. I fear, lest you should be chastised at the Day of Judgment: If you forsake the right Way, you shall all be assembled before God to be judged. The Heart of the Impious inclined to Hatred of the Prophet, and they would have concealed themselves for some time from God: They are covered with their Garments, that they may not be known; but God knoweth what is in their Souls, he understandeth whatsoever they conceal, and whatsoever they make manifest. All the Creatures of the World live of his Grace: He knoweth the Place of their Repair, and the Place where they must die; all is written in an intelligible Book, that explaineth all Things. He it is that created Heaven and Earth in six Days; his Throne was before upon the Waters. The *Alcoran* exhorteth you to well-doing. If thou sayst to the Wicked that they shall

shall rise again after their Death, they will say it is but Witchcraft and Sorcery : If we retard some time to chastise them, they say, there is no Punishment for their Crimes ; but they shall not avoid it in the Day when it shall appear, and they shall feel the Rigour of the Pains which they contemn. If we confer Riches and Health on the Impious, and deprive them of them, they despair in their Impiety : If we give them Good after their Evil, they say Misery hath forsaken them ; they rejoice, and become arrogant. Such as are humble and patient in their Afflictions, and do good Works, shall obtain pardon of their Sins, and a very great Reward. Perhaps thou wilt forget to teach something of what I have inspired into thee, and be afflicted, because they say that what thou speakest shall bring thee no Profit. Certainly thou art sent only to reprove them of their Sin ; thy Lord is omnipotent, and shall chastise them after their Demerit. Assuredly they will say thou hast * forged the *Alcoran*, and that it is of thy Inven- * Con-
tion : Say unto them, Come and bring with you ten trové, su-
 Chapters of your Invention like to the *Alcoran* in In- pra.
struction and Eloquence, and call to your Aid the Idols that ye adore, if ye be righteous ; if they hear not your Prayers, neither afford you Succours, know then that the *Alcoran* descended from Heaven, thro God's Permission, and that there is but one sole God : Will ye not trust in him ? I will bestow the Riches and Honours of the Earth on many Persons that affect them ; and in the end they shall be confined in the Fire of Hell, and the good Works that they shall do in this World shall be unprofitable in the other. They who observe what God hath ordained, study the *Alcoran*, and believe that it proceedeth from his Divine Majesty, to teach the right Way, and to obtain his Mercy, as before it was the Book of *Moses*. Such as shall believe in the *Alcoran* shall be happy ; doubtless the Fire of Hell is prepared for the Infidels who will not believe therein ; but the greatest part of the World is incredulous : Who is more impious than they that blaspheme against God ? Such Men shall not see his Face. The Angels shall say at the Day of Judgment, Behold them that have been impious, a Curse is upon them, and upon the Unjust, that have misled the People from the right Way ; they were indeed Infidels. Such Men shall

not escape the Punishment of their Crimes on Earth ; they shall find none that is able to protect them but God ; he shall augment their Pains, because they would not abandon their Wickedness, neither receive the Light of Faith. Such are miserable Men, their Idols shall not afford them Succours, they doubtless shall be eternally damned : and such as shall believe in God, do good Works, and be converted, shall dwell for ever in Paradise. The Wicked are as deaf and blind, and the true Believers are like those who have good Sight and perfect Hearing : shall they be in parallel to each other ? Will ye never consider it ? We sent *Noah* to reprove Men for their Sins ; he said to them, Worship but one God alone, otherwise I fear ye shall be chastised at the Day of Judgment. The Doctors of the Infidels answered him, We see thee to be a Man, like us, and that such as follow thee are poor People, blind, and without Counsel : we perceive not that thou hast any Grace, that ought to prefer thee to us ; contrariwise, we believe thee to be a Lyar. He said, O People ! know ye not that God hath taught me what I preach to you, that he hath given me the Grace of Prophecy, and deprived you of it ? Shall I exhort you to acknowledge his Grace, seeing you abhor him ? O People ! I require no Recompence of you for my pains, God will reward me largely ; I desire not to banish true Believers from my Company, they shall one day appear before their Lord, but I perceive that ye are ignorant. O People ! who shall hinder God to punish me, if I abuse true Believers ? Will ye not consider it ? I say not that I possess the Treasures of God, I know not what shall be ; I say not that I am an Angel ; I say not to them whom you condemn, that God shall enrich them, God knoweth what is in their Souls : should I maintain such Discourse, I should have great blame. They said, O *Noah* ! we have a long time disputed together ; if thou art sincere, let us see the Pains which thou preachest to us : God, said he, when it shall please him, shall cause you to see them, you shall not escape them, my Instructions shall be to you unprofitable : if God will prove you, he is your Lord, and you shall one day be assembled before him to be judged. Will the Unbelievers say, that thou hast forged the Alcoran, and

and that it is of thine Invention? Say unto them, If I have invented it, Sin will be upon me, and I am innocent of your Blasphemies. God inspired into *Noah*, that none should believe in his Words, but such as had already believed in him: He said unto him, Build an Ark conformable to the Inspiration that we have sent thee, but speak no more to me of the Unjust, they shall be drowned. The Passengers derided him and his Ark; he said to them, Ye scoff at me, I will laugh at you, and we shall see them that shall best understand; he whom God shall chastise, shall be cover'd with Shame, and perpetually tormented. When our Will was to destroy that People, and the Light of the Morning appear'd, and the Water boil'd in *Noah's* Pot, we commanded him to charge his Ark with two Beasts of every Kind and Species: all Creatures were destroy'd, except those of which we before made mention, as well such as believed, as them that did not believe, and that but a few. *Noah* said unto them, Ascend the Ark in the name of God, who shall cause it to swim, and to anchor; the Lord is gracious and merciful towards us. When the Ark began to float, like a Mountain, *Noah* called to one of his Sons who staid on the Earth, and said, My * Son come up into * Gelaldin the Ark with us, and remain not with the Infidels: *said, that* he answered, I will ascend a high Mountain, that shall *he was* save me from the Waters. *Noah* said to him, None is *called Ki-* able this day to deliver thee from the Punishment of *nan.* God, if it be not through his Mercy. The Waters being risen, he was in the number of them that were drowned. God commanded the Earth to drink its Water, and the Heavens to pour down no more Rain; the Water diminished upon the Earth, after the People were drowned, and the Ark rested upon the Mountain called *Gioudy*: thus were the Unjust extirpated. *Noah* prayed to his Lord, and said, Lord, my Son that remained in the Waters was of my Lineage, thou didst promise me to save my Family, thou dost exactly perform thy Promise, thou art true in thy Words, and most just in thy Actions. O *Noah*, answered God, that Son is not of thy Lineage, he hath offended me, and disobeyed my Commandments; do not inquire of me concerning that which thou oughtest not to know, otherwise thou shalt be in the number of the

the Ignorant. Lord, said *Noah*, I will take heed, through thine assistance, to inquire of thee what I ought not to know ; if thou hast not pity on me, I shall be in the number of the Miserable. God said, O *Noah*, descend from the Ark with Salvation, and Blessing upon thee, and upon a part of them that are with thee : I will enrich the other part with the Wealth of this World, to punish them most severely at the Day of Judgment. I teach what shall be, what neither thou nor thy People have yet known ; be patient in thine Afflictions, Paradise is for them that have my Fear before their eyes. We sent *Hod* to the People of *Aad*, his Brother ; he said unto them, O People, adore but one God alone, otherwise ye shall be in the number of Infidels. I require of you no recompence for the pains I take in preaching to you, he that created me, shall reward me ; will ye never be wise ? Implore pardon of God, be converted, and obey his Divine Will ; he shall send you Rain from Heaven, and shall increase your Strength and Riches, be not in the number of the Wicked. They answered, O *Hod*, thou shewest us no reasons to prove thy Sayings, thy Words shall not make us to quit our Gods ; we give no credit to thy Discourse, and tell thee, that some one of our Gods shall severely chastise thee. He said, Take God and yourselves to witness, that I am innocent of the Sin that you commit, in adoring Idols : if you conspire against me, none shall be able to protect you at the Day of Judgment. I recommend myself to the Will of God, mine and your Lord ; he conserveth all the Creatures of the Earth, and loveth them that follow the right Way. I have discharged my Duty and Commission, I have taught you what God commanded me ; if you go astray, he shall establish another People in your place ; you do him no harm through your Impiety, he exactly observeth whatsoever is done in the World. When we destroy'd that People, we by our especial Grace delivered *Hod* from their Malice ; and all the true Believers that were with him, we delivered them from great Affliction. The People of *Aad* contemned the Commandments of God, and disobeyed his Prophets, they followed the Will of the Obstinate, were cursed in this World, and shall be accursed at the Day of Judgment.

Judgment, because they disobey'd his Divine Majesty, with design to extirpate the People of *Hod*, his Brother. We sent *Salhe* to *Temod*, his Brother, and his People; he said to them, O People, worship one God alone, he it is who hath created you of the Dust of the Earth, and filled it with many sorts of Fruits, that you might inhabit it; beg pardon of him, and be converted, he hearkeneth to his Creatures, and heareth their Prayers. They answered, O *Salhe*, it was hoped thou wouldst have been our Captain, before the Prohibition was made, to adore the Gods of our Fathers; we exceedingly doubt of what thou preachest. O People, said *Salhe*, know ye not that God taught me what I preach to you, and that he hath given me his Grace? Who shall protect me, if I disobey him? You can but augment my Pain, should I believe you. O People, this Camel, which God for you hath created, shall be to you a Miracle, and Instruction; suffer it to feed, and do it no harm, lest you be suddenly chastised. They through Contempt wounded the Camel. Then said he unto them, Ye shall live in your Houses for the space of three days before ye be destroyed; what is foretold of you, is no Fiction: when we destroyed them, we through our especial Grace saved *Salhe*, and the true Believers that were with him; Thunder surprized those Infidels, and in the Morning they were found in their Houses dead, extended as Carcases: Thus did *Temod* and his People condemn the Commandments of God, to their disadvantage. Our Messengers that came to *Abraham's* House, declared to him the Birth of *Isaac*, *Jacob*, and their Posterity; they mutually saluted, when they entered into his House: he caused roasted Flesh to be brought to them to eat, and perceiving that they did not eat, contemned them in himself, and was terrified with their coming. They said unto him, Fear not, we are sent to *Lot*, to extirpate the Inhabitants of his City. *Abraham's* Wife being present, began to laugh, when they foretold the Birth of *Isaac*, *Jacob*, and their Posterity: she said, Ah God! shall I bear a Son, I, who am old, and have a Husband extremely aged? This would be a Miracle. They answered, Are ye astonish'd at the Power of God? O ye of the Family of *Abraham*! God hath given you his Blessing, Praise and

and Glory are due to him in all places. When *Abraham* was freed from his Fear, and they having announced the Birth of his Children, he disputed with them a long time, touching the Inhabitants of the City of *Lot*; he was of a middle Disposition, and frequently repeated the Praises of God. The Messengers said unto him, O *Abraham*, put an end to thy Questions, the Hour is come, wherein God hath commanded to destroy them; they shall undergo inevitable Torments. When they arrived in *Lot's* House, he was grieved, in that he was not able to secure them from the Insolence of the People: he said, Behold here a Day extremely difficult to pass! The Inhabitants of the City having knowledge of their Arrival, repaired to *Lot's* House to continue their Filthiness: *Lot* said unto them, O People, I have two Daughters whom I will give you; fear God, trouble me not, abuse not my Guests: is there none among you to shew you your Error? They answered, Thou well knowest that we have nothing to do with thy Daughters, thou knowest what we require. He said, Were I of sufficient power, I would dwell in a fortified place, to avoid the Assaults of your Malice. Then said the Messengers of God unto him, O *Lot*, we are Angels sent from God, those Villains shall not approach thee, go this night out of the City with thy Family, none shall look back but thy Wife; she shall feel the Punishment prepared for the Wicked, they shall be punished early in the Morning: be gone speedily, the Day approacheth. When we destroyed them, we turned the City upside down, and caused it to rain upon them Stones marked with Fire, to confound them. Such Chastisement is not far from the Infidels (that are in *Mecca*.) We sent *Ghaib* into the Country of *Madian*; he said, O People, worship one God alone; weigh with good Weights, and measure with good Measure: detain nothing from your Neighbour, and defile not the Earth, if ye believe in God; otherwise I fear you may be punished at the Day of Judgment: the little that shall remain, shall bring you more of Content, than all that ye can purloin, in weighing with false Weights, and measuring with false Measure. I am not sent to be your Tutor, but only to declare the Word of God. They said, O *Chaib*, doth thy Law

See Kitab
el tenoir,
and Gelal-
din.

Law enjoin us to abandon the Gods of our Fathers, and hinder us to make of our Goods what shall seem good to us? thou art not of a Humour good enough to be our Director. He said, O People, see ye not that God hath taught me what I preach? He hath given me Wealth for Subsistence; I contradict you in nothing but what is forbidden you, I will do nothing but what is reasonable, and conform the most I shall be able to Justice; my whole Support is in God, I recommend myself to the Will of his Divine Majesty, before which I must one day appear. O People, take heed lest ye become criminal, if ye forsake the Company of the Righteous, and lest that befall you that happen'd to them who would not believe *Nash, Had, Salhe*, and *Lor*: the Punishment of God is not far from you; beg pardon of him, and be converted, he is merciful and amiable. They said, O *Chaib*, we understand not all that thou sayest; we see thee amongst us without Force and Power; wert thou not accompany'd, we would stone thee: thou shalt have no dominion over us. He said, O People, esteem ye my Company, and fear ye it more than God? Have ye turned the back towards him? He knoweth all your Actions, live after your own manner, I will live after mine, you shall hereafter know your Error: he whom God will chastise, shall remain in perpetual Misery; you shall soon understand who shall be the Lyar, you or I; expect the Issue, I will expect with you. When we commanded to destroy them, we (through our especial Grace) preserved *Chaib*, and the true Believers that were with him; Thunder surprized those wicked ones, and they in the Morning remained dead, extended as Carcases in their Houses. Thus were the Inhabitants of *Madian* chastised like the People of *Tremod*. We sent *Moses* to *Pharaoh* and his Doctors, with Miracles, with Arguments and Reasons most clear and intelligible; but those Doctors followed his Will, and obeyed his Commandments, notwithstanding they were contrary to Reason: they shall follow him at the Day of Judgment, as they followed him upon Earth; that Day shall they be accursed, and shall find none that shall be able to protect them. The Punishment of *Mecca* shall be like to that I relate to thee; there be of its Inhabitants who subsist, and that do

do not subsist, and are no more: we have done them no injustice, they have drawn mischief on themselves, and their Idols have been of no use to them, but to augment their Misery, when God hath commanded to destroy them. Thus hath God surprized the Inhabitants of *Mecca*, he hath chastised them, because they were unjust; this shall serve for example to them that fear the Day of Judgment: all Men shall there be gathered together, all the World shall see it; I will retard it until the time appointed, that day shall no Man speak without my permission. There be that shall be miserable, and others who shall be happy: the Miserable shall dwell in the Fire of Hell, they shall cry and complain so long as the Earth and the Heavens shall endure, and so long as it shall please God, who doth as seemeth good to himself. The Happy shall enjoy Paradise, where they shall abide eternally, so long as Earth and Heaven shall endure, and so long as it shall please God. Doubt not what the Unbelievers worship, they adore but the Idols which their Fathers worshipped; assuredly I will chastise them as their Fathers were chastised. *Moses* preached the Old Testament, yet did the Wicked contradict his Precepts: had not God said that he will not punish them until the Day of Judgment, he had already destroyed them, because they are in an exceeding great Error; thy Lord shall reward every one according to his Works, he knoweth all their Actions. Observe exactly what hath been commanded you, with them that are converted; transgress not the Law of God, he beholdeth whatsoever you do. Incline not to the Affections of the Unjust, lest the Fire of Hell surprize you, and you be deprived of Protection. Pray to God Evening and Morning, and a part of the Night; Prayers blot out Sins: it is the Doctrine of Preachers, Be patient, and persevere, God will not deprive the Righteous of their Reward. He prohibited your Predecessors and their Posterity to defile the Earth, nevertheless there were few among them that abstained; the Unjust acted whatsoever pleased them, and were guilty before God, He shall not destroy *Mecca*, if the Inhabitants thereof obey his Commandments; and if it pleased him, the whole World should be of one Religion: they to whom he giveth his Grace, transgress not his Will; his

his Word shall be accomplished, and Hell shall be filled with Devils, and the Wicked of all Nations. They have recounted to thee, and thou understandest, whatsoever things are necessary for them; and what the Prophets have heretofore taught; thine Heart hath been strengthen'd, they contain the Truth, and they shall be for a Lesson to true Believers. Say unto Infidels, Do on your part as ye shall understand, we will do on our part as we understand, and attend the Issue, we will attend it with you: whatsoever is in Heaven and Earth appertains to God, all Men shall be assembled before him; worship him, resign your selves to his Will, he knoweth whatsoever the People doth.



C H A P. XII.

The Chapter of Joseph, containing an Hundred and Thirteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. I am the merciful God. These Signs are the Signs of the Book which distinguisheth Good from Evil. We have caused to descend from Heaven the Alcoran, written in the *Arabick* Tongue, peradventure ye will learn it. I deliver unto thee in the Alcoran one of the best things that I have inspired into thee. Thou wert, before the coming thereof, in the number of the Ignorant. Remember thou, that *Joseph* said to his Father, My Father, I saw in a Dream eleven Stars, the Sun, and the Moon, I saw them adoring me. My Son, said his Father, discover not thy Dream to thy Brothers, they will conspire against thee, the Devil is an open Enemy to Men; thou shalt be elected of the Lord in this World, he shall teach thee the Explication of Dreams, he shall accomplish his Grace upon thee, and upon the Lineage of *Jacob*, as he did accomplish it upon thy Fathers, *Abraham* and *Isaac*: the Lord knoweth all things, and is most wise. The History of *Joseph* shall serve for example to Posterity:

*

remem.

remember thou, how his Brothers said, Our Father loveth our Brother *Joseph* more than all us together, he is in an exceeding great Error, let us kill *Joseph*, and cast him into some secret place remote from us, his Absence will render the Face of our Father more gentle toward us; after his death we will be converted. One of them said, You shall not do well to kill him, but cast him into the Well, some Passengers will take him, and carry him into an unknown Country. They said to their Father; Father, wherefore dost thou not send *Joseph* into the Fields with us? we will be very careful, he shall sport and recreate himself. I fear, said he, that ye will neglect to preserve him. Dost thou fear (said they) that a Wolf should devour him in our presence, and that we want strength to defend him? In the Morning they led him with them, and cast him into a Well. We inspired him to prophesy to them what should befall them for the mischief they acted, but they wanted knowledge to comprehend it; they in the Evening return'd to their Father's House, with Eyes full of dissembled Tears, and said unto him, Father, we sported, and ran who should run the best, *Joseph* remained with our Baggage, a Wolf came that devoured him; thou wilt not believe us, altho we speak the truth: then they shew'd him his Shirt, which they had sprinkled with Blood. It is you that have done it, said he, you shall answer before God, he is my Protector; and was patient, without lamenting. There pass'd that day a Caravan near to that Well, who desiring to draw Water to drink, let down a Bucket, on which *Joseph* took hold to get out; they gave him Clothes, led him away secretly, and sold him at a good rate for ready Money: they would not kill him, in which they were honest Men. He that bought him in Egypt, commanded his Wife to have care of him, that he might one day be useful for their Service, and be to them instead of a Son. Thus did we establish *Joseph* in the Country of Egypt, and taught him the Exposition of Dreams; thy Lord is Omnipotent, but few Men know him. When *Joseph* came to the Age of Manhood, we gave him Knowledge and Prudence; thus do we reward the Righteous. His Master's Wife became amorous of his Beauty, she one day shut him into her Chamber,

* The Levantines Well; a Caravan, a Number of Persons travelling together.

Chamber, and solicited him with Love; God defend me (said he) to betray my Master, and be unchaste, (he was in the number of the Righteous) and fled to the Door: his Mistress ran after him, and to stay him tore his Shirt through the back. She met her Husband behind the Door, to whom she said, What other thing doth he merit, who would dishonour thine House, than to be imprisoned, and severely chastised? Lord, said *Joseph*, she solicited me; that Infant which is in the Cradle, and of thy Parentage, shall be witness. Then the Infant in the Cradle said, If *Joseph's* Shirt be torn before, she hath spoken Truth, and *Joseph* is a Lyar; if the Shirt be rent behind, *Joseph* hath delivered the Truth, and she is a Lyar: then her Husband beheld *Joseph's* Shirt torn behind, and knew that it was extreme Malice, and said to *Joseph*, Take heed to thy self, and beware this Act be not divulged: Do thou (speaking to his Wife) implore pardon for thy Fault, thou art truly guilty. The Women of the City said among themselves, that the rich Man's Wife was amorous of his Slave, and that she had solicited his Love, and had err'd from the right Way; which she understanding, made them an exceeding fair Feast, and caused *Joseph* to enter the Parlour where they sat: while they carved their Meat, they were so surprized, and entangled with *Joseph's* Beauty, that they, instead of carving their Meat, cut their Fingers. O God! said they, this is not a Man, but an Angel. Then said she unto them, Behold him whom I loved with so much Passion! She another time importuned him to satisfy her Desire, and perceiving that he would not condescend to her Will, menaced him with the Prison, and to make him miserable: O God, said *Joseph*, I had rather be a Prisoner than do what she desireth; deliver me from her Malice, defend me from inclining to her Lubricity, and from being in the number of the Wicked: his Lord heard his Prayer, he understandeth and knoweth all things. This Woman seeing *Joseph's* Resolution, judged it requisite to imprison him for some time; he was put Prisoner with two Men, one of whom told him that he had dreamed that he press'd Grapes to make Wine; the other said, that he dreamed that he carried Bread upon his head, which the Birds did eat: they demanded of him the Interpretation of their

their Dreams, because he seemed to them to be a good Man; he said to them, before ye break fast, I will interpret your Dreams. I will first tell you what God hath taught me, and how I quit and abandon the Law of Infidels, and embrace the Law of our Fathers, *Abraham, Isaac, and Jacob*; we ought not to worship many Gods: such as believe in the Unity of God, are endued with his Grace, but few Men give him thanks. O Prisoners, who hath more power, Idols, or one sole God, who is omnipotent? The Gods which ye adore are but Idols, whom ye and your Fathers call by such a Name as seemeth good to you, ye have no reason to worship them: God doth not enjoin you this, he commandeth you to worship him alone; this is the right Way, but the greatest part of the World are ignorant of this. O Prisoners, the one of you shall give Wine to drink to his Master, the other shall be hanged, the Birds shall feed on his Head; the Interpretation that ye have required, shall be accomplished. He besought him that should be saved, to remember him when he should be near to his Master; but the Devil caused him to lose the remembrance of *Joseph*, who remained Prisoner the space of nine years. At that time the King of *Egypt* saw in a Dream seven fat Kine, which seven lean Kine devoured; and seven green Ears of Corn, with seven dry Ears, of which he required the Interpretation of his Doctors: they answered, that the Dream was very obscure, and that they knew not the Interpretation. The Prisoner that had been set at liberty said, that he would forthwith give the Interpretation of the Dream, remembered *Joseph*, and calling him unto him, said, O righteous Man, explain unto us what is the Signification of seven fat Kine devoured by seven lean, and seven green Ears of Corn, and as many dry; peradventure I shall return to the King and his People, and they shall understand the Interpretation of this Dream. *Joseph* said to him, Ye shall sow the Earth seven Years following, which shall abound in Fruits; preserve your Harvett in the Ears, and take only what shall be necessary for Life: after this, there shall come seven Years barren and unfruitful, in which the People shall suffer much. The King of *Egypt* having learned the Interpretation of this Dream, commanded to call *Joseph*; the Messenger said

said unto him, O *Joseph*! return to thy Master, and require of him the meaning of the Women who did cut their Fingers, he hath knowledge of their Malice, hath caused them to assemble, and demanded of them what was their Design, when they solicited thee with Love; they answered, they knew no Sin in thee, and his Wife confessed the Truth, saying, she had importuned thee, but that thou art a very just Man. *Joseph* answered, By this it appears that I am no Traitor to my Master in his absence, God guideth not Traitors; I will not say, I am a Man without Sin, the Spirit of Man inclineth to Evil, except such to whom God had given his particular Grace; he is gracious and merciful to whom seemeth good to him. The King having talked with *Joseph*, entred him into the number of his Domesticks, and made him Superintendant of * his * *All the Revenues of the Crown.* because he knew him to be a Man of Spirit, faithful and thrifty. We, by our especial Grace, established *Joseph* in the Country of *Egypt*, where he did what seemed good to him. I deprive not the Righteous of their Reward on Earth, the Recompence of the other World is yet greater for them that believe in my Law, and have my Fear before their eyes. The Brethren of *Joseph* returned to buy Corn; he said to them, When ye shall come again, bring with you your young Brother by the Father, you shall find I will make you good measure, and lodge well my Guests; if you bring him not, there shall be no Corn for you, approach not this Kingdom without him. They answered, Lord, his Father loveth him exceedingly, nevertheless we shall endeavour to perform what thou enjoinest us. He commanded his Servants to put their Money for Corn in the bottoms of his Brethrens Sacks; perhaps, said he, they will return, or acknowledge this Favour when they shall come into their Country. When they arrived at their Father, they said, Father, there is no more Corn for us, if our young Brother go not with us; if he go thither, we shall have good measure, and we will be careful of him. You will be careful, said he, as you were heretofore of your Brother *Joseph*; God will defend him better than you, he is the Merciful of the Merciful. When they poured forth their Corn, they found their Money at the bottoms of their Sacks, and said, Our Father, what shall

we desire more? our Mony is restored to us, and we have Bread for our Family, permit that our Brother go with us, we shall have better measure, that is a small thing to the King of *Egypt*. I will not send him with you, unless ye all swear before God to bring him back again, if there be no great Impediment. They swore to fulfil his Will; then said he, I take God to be witness of your Oath: O my Sons! enter not all together into the City, but go in at several Gates, to the end the People may not be jealous of you; God commandeth what to him seemeth good, I rely on him, all true Believers ought to resign themselves to his Divine Will. They entred the City as their Father enjoined them, to content him: being arrived before *Joseph*, he took his little Brother by the hand, and said to him, Trouble not thy self for what shall become of thy Brethren. Having filled their Sacks, he caused a Cup, adorned with precious Stones, to be put into the Sack of his little Brother; caused it to be given out, that they of the Caravan had stoln the King's Cup, and sent Men after them to search; those Strangers protested they saw it not, and that they came not into *Egypt* to steal, that they were Sureties for each other, and that he who had stoln it, deserved Punishment. The Cup was found in the Sack of his young Brother; he caused him to be apprehended, and accused them all of Theft: Lord, said they, his Father is old, he will be extremely afflicted for his Absence, take one of us in his place, thou shalt in the end find us to be honest Men. God forbid, said he, that I should detain other than him who was found guilty of Theft, that would be Injustice. Finding themselves out of hope to free their Brother, they saved themselves in a secret place remote from the City; where the eldest said to his Brethren, You know the Oath we took at our Departure, and how heretofore we intreated *Joseph*, I will not go out of *Egypt* without my Father's Permission, God is most just, he shall dispose of me and my Brother as shall please him: Return to your Father, and say unto him, thy Son was taken in Theft, we saw him, and endeavoured to our power to deliver him, they of the Caravan shall be Witnesses. *Jacob* said at their Return, they were the cause of that Accident that did not displease them; and he took patience, saying,

ing, God perhaps will favour my Sons to return in Health; he knoweth in what Condition I am, he is most prudent in what he ordaineth. He retired from among his Sons extremely afflicted, and bewailed the Loss of his Son *Joseph*; had his Eyes continually covered with Tears, and he bore in his Heart great Sorrow. His Sons said unto him, Dost thou yet remember *Joseph*, to add to thy Grief, and hasten thine end? I am, said he, extremely desolate, I leave all to the Will of God; he hath taught me what ye know not. My Sons, return into *Egypt*, and enquire Tidings of your two Brethren, despair not of the Spirit of God, none despair of God's Spirit but the Wicked. When they came unto *Joseph*, they said unto him, The Famine that is in our Country hath extremely afflicted us, it hath often constrained us to come to buy Corn; thou, of thy favour, hast made us good measure; thou hast caused our Money to be restored for Alms, God will reward thee, he recompenseth such as are Alms-givers. He said unto them, Ye remember what ye did unto your Brother *Joseph*: They replied, Certainly thou art not *Joseph*. I am *Joseph*, said he, and behold my Brother *Benjamin*. God hath given us his Grace; he rewardeth him that hath his Fear before his eyes, and is patient in his Afflictions; he depriveth not the Righteous of Recompence. God, said they, hath poured his Favours upon us in saving thee, whom we have exceedingly offended. Be not, said he, ashamed, God this day pardoneth you that Sin, he is gracious and merciful; return to your Father, and bear to him this Shirt, cast it upon his Face, he shall recover sight, and return hither with him, and with your whole Family. The Caravan was then half way upon return, when *Jacob* said to them that attended him, I smell the Odour of my Son *Joseph*; you deride me, but what I speak is most true: They told him, that he was still in his old Error. Some days following, one of his Sons arrived with Tidings of *Joseph*, and cast the Shirt that he had given him upon him; and incontinently he recovered his Sight, and said, Did I not always tell you, that I knew what ye knew not? They said, Our Father pardon us, and ask the Forgiveness of God for us, who have exceedingly offended him. He answered, I will beg pardon of God for you, he is gracious and merciful.

The Alcoran of Mahomet.

*He speak-
eth to Ma-
homet.*

ciful. When they arrived before *Joseph*, he took his Father by the hand, saying, Enter without Fear into *Egypt*, caused him to sit down, and his Brethren fell prostrate before him. My Father, said he, behold there the Interpretation of mine old Dream, God hath rendred it true, he hath favoured me, in delivering me from Prison, and conducting you hither; he hath put an end to the Jealousy which the Devil had procured between me and my Brethren. The Lord is liberal to whom seemeth good to him; he knoweth what is necessary for his People, and is most prudent in what he ordaineth. Lord, thou hast given me Wealth, and Knowledge to interpret Dreams. Creator of Heaven and Earth, thou art my Protector, give me the Grace to die in thy Law, and place me in the number of the Righteous. This History of *Joseph* is an antient History, which I relate to thee. Thou wert not with his Brethren when they conspired against him; nevertheless, the greatest part of the People are incredulous. Demand no Reward of them for having preached the Alcoran, it instructeth only the Wise. How many Signs be there in Heaven and Earth of the Unity of God? yet the People believe not therein, and most of them adore Idols; assuredly God shall punish them at an unexpected hour, and in a time which they know not. Say unto them, Behold the right way, I call to the way of Salvation and Light, such as follow me. I return thanks to God, for that I am not in the number of Unbelievers. We sent aforetime none but Men to instruct the People; will not Men consider what hath been the end of the Wicked that were before them? Paradise is for them that are righteous; will ye not be converted? They caused the Prophets to lose all hopes of their Conversion, and believed them to be Lyars; but we protected them, and delivered from their Malice such as seemed good to us. Nothing shall exempt the Wicked from the Punishment of their Pains; they shall serve for example to Men of Spirit. The Alcoran containeth no Blasphemies, it confirmeth the antient Scriptures, and teacheth true Believers the way of Salvation.



C H A P. XIII.

The Chapter of Thunder, containing Forty Three Verses, written at Mecca.

*See Gelal-
din and
Bedaoi.*

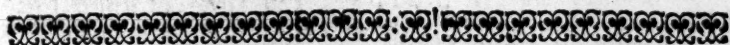
IN the Name of God, gracious and merciful; I am the most wise and merciful God. These Precepts are the Precepts of the Book sent to thee from thy Lord; it is a thing most true, but few Men incline to believe it. It is sent from God, who raised Heaven without a Prop, and with a Column that appeareth; and sitteth on his Throne, disposing all things. He causeth the Sun and Moon to move, until the Day appointed; he disposeth all things at his will, and manifesteth to Men the Signs of his Omnipotency. Peradventure you will believe in the Resurrection of the Flesh. He it is that hath extended the Earth, raised the Mountains, caused the Rivers to flow, who created of all sorts of Fruits, the Male and Female, and covereth the Day with the Obscurity of the Night. These things are Signs of his Unity to such as consider them. He hath created many Fields of divers sorts, and Gardens filled with Grapes, and many different Fruits; he created Date-Trees thick as Groves, and Forests, and others that are scatter'd through the Fields; some are moisten'd with Waters, and others have a more pleasing taste. These things are Signs of his Unity to such as consider them. Thou art amazed at the Lyes of Infidels, be astonish'd at their Discourses; when they deny the Resurrection, and say, What, shall God yet once again create us of the Dust of the Earth? When we shall be Earth, shall we be a new People? They are impious, they shall have Oaks upon their Necks, and shall remain eternally in the Fire of Hell; they precipitate themselves into eternal Pains, and condemn the Mercy of God, so did their Predecessors; but God is gracious to such as convert. Chastise severely the obstinate Infidels. They have said, We will not believe in the Prophet, unless

we see some Miracle to appear. Say unto them, I am not sent but to preach the Word of God. He hath sent Persons to every Nation, to teach them the right Way: nothing is hid from him in the World; he knoweth what Women bear in their Womb; he knoweth the Time and Period of every thing, the present, past, and future: he is Great and Omnipotent. He understandeth what you keep secret, and what ye make manifest; he knoweth where they be, who cover themselves with the Obscurity of Night, and them that travel in the Clearness of Day: every one hath his Guardian by his commandment, who observeth what he doth, and depriveth none of Grace, that hath not offended his Divine Majesty, and none can hinder him to punish whom it seemeth good to him. He it is, who giveth you to see the Lightning which terrifieth Men, and nourisheth his Creatures by the Rain which he causeth to fall; he created the Clouds charged with Moisture, causeth Thunder to make a noise, darteth the Thunderbolt, and striketh whom it pleaseth him: the Angels tremble in his presence, yet do the Wicked dispute his Omnipotency. He it is, who ought to be implored; the Prayers of them who implore another God, are ineffectual; they are like to such as are very thirsty, and stretch forth the hand towards a Fountain, to which they cannot reach; the Prayers of the Wicked are Impiety. Whatsoever is in Heaven and in the Earth, the Shadow of the Morning, the Obscurity of the Evening, humble themselves before God, through force or affection. Say unto them, Who is the Lord of Heaven and Earth, but God? Who, except God, shall protect you? Your Idols can neither benefit nor hurt you: Is the blind like unto him that seeth clearly? Is Darkness like unto Light? Shall they adore the Creatures instead of the Creator? God hath created all things, and is Omnipotent; he causeth Rain to descend from Heaven, and Rivers covered with Foam to flow in the Valleys. The Gold, the Silver, and Metals which ye melt to adorn and enrich yourselves, are like unto Froth. Thus doth God teach what is profitable, and what unprofitable: Froth suddenly vanisheth, and is of no utility to Men; so Falshood vanisheth before Truth. Thus doth God speak through

a Parable to them that obey him, and giveth them Paradise. All the Riches of the Earth, and as much again, cannot ransom the Infidels, they shall be eternally tormented in the Fire of Hell. Who knoweth that the Truth contained in this Book was not sent to thee from God? He that doubteth is blind; Men of Spirit do not doubt. They who satisfy what they promise to God, who transgress not his Commandments, who have his Fear before their eyes, who apprehend the Day of Judgment, who are patient in their Afflictions for love of his Divine Majesty, who make their Prayers at the time appointed, who give Alms privately and publickly, and blot out their Offences with Good-works, shall be blessed. They shall enter into the Garden of *Eden*, with their Father, their Wives, and Families; the Angels shall visit them, shall salute them, and say, Behold the Recompence of your Perseverance, behold eternal Grace. Such as shall swerve from their Promise, and disobey the Commandments of God, and pollute the Earth, shall be accursed of God, and severely chastised: he giveth and depriveth of Wealth, as seemeth good to him. The Unbelievers rejoice in the Riches of the Earth; but those Riches are of little value, if they consider them of the other World. They say, if *Mahomet* doth not make some Miracle to appear from God, we will not believe him. Say unto them, God guideth, and misleadeth whom it pleaseth him; he confirmeth the Hearts of them that have Faith in his Law: the Remembrance of God confirmeth the Hearts of true Believers; such as shall do Good-works, shall be happy. We have sent thee, as we did send other Prophets to them that preceded thee. Teach the People what we have inspired into thee: When they shall disobey thee, say unto them, God is my Lord, there is but one God alone, I am wholly resigned to his Divine Will, my Refuge is in his Goodness. If the *Alcoran* should make Mountains to go, should it cause the Earth to open, and the Dead to arise, all would proceed from God. True Believers ought not to despair of any thing, God shall guide all the World into the right Way, when it shall please him; and Unbelievers shall not escape the Punishment of their Crimes. Thou shalt dwell with them until the Word of God be fulfilled; he swerveth not from

what he promiseth ; they derided the Prophets that came before thee, I prolonged the time of their Punishment, and in the end rigorously chastised them ; and with what Afflictions ? Doth not God behold the Actions of every Man ? They have said, God hath Companions, to whom they have given Names after their fancy : will you instruct God in any thing ? The Wicked take delight in their Wickedness, and are gone astray from the right Way. He whom God shall mislead, shall find none to guide him, he shall be afflicted in this World, and yet more in the other. None shall be able to save him but God : Paradise is promised to them that have his Fear before their eyes ; they shall enjoy eternally all manner of Content, such is the end of the Righteous ; and Hell is prepared for Infidels. They, to whom we have given the Knowledge of Scriptures, rejoice in the Doctrine which we have sent thee : there be that abjure one part ; say unto them, I recommend unto you only the Worship of one sole God, who is the assured Refuge of the Righteous. We have sent the *Alcoran* in the *Arabick* Tongue, to the end the *Arabians* may comprehend it : If thou dost follow the Will of Unbelievers, having had the Knowledge of the Unity of God, who shall be able to save or protect thee ? We sent Prophets before thee, commanded them to marry, and they had Children. Prophets cannot perform Miracles without the permission of God, and the end of every thing is written in his Book ; he blotteth out, and leaveth permanent what seemeth good to him, he cannot alter. I perceive that some of the Wicked have a design to murder thee ; thou art obliged only to preach to them, I will keep an account of their Sins to punish them. See they not that their Countries and Possessions diminish daily through thy Conquests ? God commandeth what pleaseth him, no Man can escape his Judgments, he is most exact in his Account : their Predecessors used Subtilties as they, but God is more subtle than they ; he well knoweth the Good and Evil which every one doth : they shall one day understand who must have Paradise. They say thou art no Prophet ; say unto them, It is sufficient that God is witness of the Truth between you and me : who is he that knoweth what is written in the Book of his Divine Majesty ?

C H A P.



C H A P. XIV.

The Chapter of Abraham, containing Fifty Verses, written at Mecca.

IN the Name of God, gracious and merciful. I am the merciful God. That Book! We have sent it to thee, to bring the People out of Darknes, to guide them to the Light, and the Way of thy Lord, always victorious and glorious. Whatsoever is in Heaven and in Earth, is God's: Misery is upon the Unbelievers, they shall undergo at the end of the World exceeding great Torments. They who prefer the Wealth of this World to that of Heaven, who go astray from the Way of the Law, and would pervert it, are in a great Error, far from Truth. The Prophets spake the Language of them whom they were sent to instruct; God guideth and misleadeth whom to him seemeth good, he is omnipotent and prudent. We sent *Moses* with Prodigies, to bring the Children of *Israel* out of Darknes, and to conduct them to Light; he taught them the Commandments of the Law, to serve for Instruction to such as shall persevere to do well, and shall not be ingrateful for the Favours they have received. *Moses* spake to his People, and said, Remember the Grace of God towards you, he delivered you from the Men of *Pharaoh*, who caused you to suffer great Afflictions, who murder'd your Children, abused your Wives, and laid upon you great Evils, (sent from God because of your Sins.) The Lord hath said, if ye be not ingrateful, I will augment my Graces upon you; if ye be impious, you shall be afflicted. *Moses* said to his People, If you and all Men be impious, know, that God will be always glorious, and hath no need of you. Know ye not what befel (before you) the People of *Noah*, *Aad*, *Temod*, and their Posterity, that none had knowledge of but God, because of their great number? He sent them his

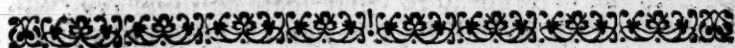
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Commandments by his Prophets, they bit their Fingers for Anger, and said unto them, We renounce and condemn your Doctrine. The Prophets said unto them, Is there any Doubt in the Belief of the Unity of God, Creator of Heaven and Earth? He calleth you to remit your Sins, and deferreth your Punishment until the Day appointed. They answered, Ye are Men like unto us, will you hinder us to adore the Gods of our Fathers? Produce Arguments of Strength sufficient to prove what you preach. The Prophets replied, We are Men as you are, but God giveth his Grace to whom seemeth good to him; we are come to you through his Permission, the true Believers ought to trust in him; wherefore should we not be resigned to the Will of God, who hath guided us into the right way? we will continue in well-doing, the Righteous trust in his Divine Majesty. Then said the Infidels unto them, We will banish you from our Country, if you be not of our Religion; but God inspired into them, that the Infidels should perish, and that they should inhabit the Land after them; that he would protect such as should have his Fear before their eyes, and fear the Pains that are prepared for the Wicked. The Prophets were protected of God, and the obstinate Wicked were destroyed: they shall be precipitated into Hell, and drink of Water full of Corruption, Urine, and Blood; Death shall appear on all sides before their eyes, before they have swallowed that Drink; they shall not die in that Misery, they shall suffer yet greater Pains. The good Works which the Wicked have done, are like to Dust carry'd away by an impetuous Wind, they shall be unprofitable to them, and they shall be extirpated, because they depart from the Truth: See they not that God hath created Heaven and Earth? that he can destroy them, and create in their place a new People, if it seem good to him? This is not difficult to God, all things are known to him. The more impotent of them that have followed the Wicked, shall say at the Day of Judgment, We obeyed you, will you this Day deliver us from the Punishment of God? They shall answer, Had God guided us into the right way, we had conducted you thither; we are alike miserable with you, we cry and lament in our Misery, but

but find neither Refuge nor Protection. The Devil shall say unto them, What God hath promised to you is infallible, I foretold it to you, I caused you to transgress his Commandments thro my Temptations; I had none other power over you, but to tempt you, you did me no harm when ye hearkened to me, you drew mischief on your selves, I am not your Tutor, neither are you mine; I was impious, when heretofore I suffered you to adore me: Hell is prepared for you, and for all Unbelievers, there shall they endure great Torments, and the Righteous shall enter into Paradise, wherein flow many Rivers, where they shall dwell eternally, with all manner of Blessedness and Content. Seest thou not how God speaketh by a Parable? A good Word is like to a good Tree that hath taken Root in the Earth, and hath raised its Branches to Heaven, and produceth its Fruit in due time, thro the Permission of his Divine Majesty: he teacheth the People his Parables, perhaps they will be mindful: An evil Word is like to a bad Tree, that hath been torn from the Earth, there is nothing to sustain it, and it is without Root or Fruit. God fortifieth the true Believers thro his Word in this World, and in the other, and causeth the Unjust to err; he doth what to him seemeth good. Seest thou not them that have changed his Grace into Impiety, and have made such as have followed them to dwell in the House of Perdition? They shall abide eternally in the Fire of Hell. They say, that God hath a Companion equal to him, and err from the way of his Law: Say unto them, Ye shall have Wealth in this World, but Hell is your Rendezvous. Say to the true Believers, who make their Prayers at the time appointed, and give Alms in private or publick, that the Day shall come wherein they shall neither buy nor sell, and where every one shall be recompensed for his Works. Say unto them, God hath created the Earth and the Heavens, he maketh the Rain to descend from Heaven, which causeth to spring forth all sorts of Fruits to enrich you; he created the Ship, that thro his Permission saileth on the Sea; he created the Rivers, the Sun, and the Moon, which move continually; he created the Day and the Night, and bestowed on you whatsoever ye desire; his Favours towards you can neither be numbred nor recounted,

counted, nevertheless the Inhabitants of *Mecca* are always impious and wicked. *Abraham* said, Lord protect this City, and make it to be the Refuge of the World: Keep me and my Children from the Worship of Idols, they have seduced a part of the People; he that shall follow me, and profess thy Unity, shall be mine; if any one disobey me, thou art gracious and merciful. Lord, one part of my Lineage inhabiteth *Mecca*, in a place unfruitful, give them the Grace to persevere in thy Service, incline the Hearts of Men to affect them, enrich them with the Fruits of the Earth, peradventure they will thank thee; thou knowest whatsoever is in the World, I know it not; nothing that is in Heaven, or in Earth, is hid from thee; praised be God, who hath given me *Ismael* and *Isaac* in mine old Age, he heareth Prayers when it pleaseth him: Lord, give me and my Posterity the Grace to persevere in well-doing, hear my Prayers, pardon me, and pardon my Father, and all true Believers at the Day of Judgment. Think not that God is ignorant of the Actions of Infidels, he deferreth the Punishment of their Crimes until the Day that all Men shall have their Eyes opened: that Day shall they behold their Sins before their Eyes, and their Hearts shall be full of Desolation. If thou preachest to the People the Day of Judgment, hath God (will the Wicked say) preserved us to this present time, to do what thou dost appoint us? Say unto them, Have ye not sworn heretofore, that there is no Resurrection? Ye have dwelt with the Unjust, ye have seen how they have been chastised, and how we have spoken to you in Parables. Certainly they conspire, but God knoweth their Conspiracy, their Policy is to tempt the Prophet, to see if he will make the Mountains to move. Think not that God will violate what he hath promised to the Prophets, he is omnipotent, and avengeful. Consider the Day wherein the Earth and Heavens shall change their Face, and all People shall rise again; that Day shall one sole God omnipotent command Men to come out of their Monuments: Thou shalt that Day see the Wicked bound in their Chains, their Garments shall be full of Pitch and Guitran, their Faces shall be covered with Fire, that Day shall he recompense and chastise every one according to his Works,
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he is exact to keep account. This Book was sent to instruct the People, and teach them that there is but one God; the Wise will remember.



C H A P XV.

The Chapter of Hegir, containing Seventy and Seven Verses, written at Mecca.

IN the Name of God, gracious and merciful. I am Hegir is the merciful God. The signs are the signs of the Vally near Alcoran, which distinguisheth Good from Evil. How Mecca. may the Infidels hope what the true Believers hope *See Kitab for?* depart from them, let them eat the Substance of el tenoir. the Poor, let them become Rich, and content themselves in their Hopes, they shall see one Day what their end shall be; we have destroyed no City, until the time destined to its ruin was expired; there is no Nation that can advance or retard its destiny. The Wicked have said, O Man! who believest that the Alcoran was sent to thee, we will affirm that thou art a Sorcerer, until the Angels do assure us that thou art true. The Angels shall not descend to the Earth, unless to chastise them, and they shall not be able to retard the time of their Punishment; we certainly have sent the Alcoran upon Earth, and will preserve it without alteration; we heretofore sent Prophets one after another, the Wicked scorned and contemned them: thus I imprint Impiety in the Hearts of the Wicked, they shall not believe in the Prophet, and shall incur the Punishment of their Predecessors. Should we open the entrance of Heaven, and should they behold the Angels go in, and go out at the shadow of the Gate, they would yet say, their Eyes were enchanted, and that they were bewitched; we created signs in Heaven, and adorned them with Stars, to content the Minds of them that consider them; we sheltered them from the Assaults of the Devil, but the Butterfly followeth every thing that shineth, and believeth it to be a Star: we extended

extended the Earth, and raised the Mountains with Proportion; we have made it to produce all sorts of Fruits to sustain and enrich you; we have reserved in our Power the Keys of the Treasures thereof, to distribute to them by measure what shall be necessary; we caused a fresh Wind to arise, and sent Rain to water them: it is not you that caused the Fruits thereof to spring forth; it is we who give Life and Death, and dispose of all things in the World. We know who they were that did precede you, and who they shall be that shall succeed you; I will assemble all at the end of the World to be judged; we created Man of the Slime of the Earth, and before him the Devil, of Fire, without Smoke. Remember thou, that God said to his Angels, I will create Man of the Slime of the Earth. I will breathe upon him, to give him Life; prostrate your selves before him; the Angels adored him, except the Devil: God said unto him, Wherefore dost thou not adore Man? He replied, I will not adore him, thou hast created me of Fire, and him of the Mire of the Earth: He said, get thee out of Paradise, thou shalt be banished, and accursed until the Day of Judgment. Lord, said the Devil, lay not thy Curse upon me until the Day of Judgment; he said, thou shalt be accursed until the Day nominated: Lord, said the Devil, I will tempt all the Creatures, because thou hast tempted me; I will cause them to disobey thy Commandments, except such as shall trust in thee, and recommend themselves to thy divine Will. God said, this is the right Way, thou hast no power over the Righteous who follow my Law, but only over the Infidels, for whom Hell is prepared. Hell hath seven Gates, and every Gate hath its particular Work; the Righteous shall dwell in Gardens, adorned with fair Fountains, we will free them from all Rancour; they shall repose upon Beds like Brethren, with Respect, and Affection, and shall be in eternal Felicity. Declare to them that worship me, that I am gracious and merciful, and my Chastisements are severe and rigorous. Preach unto them the History of the Guests of *Abraham*, they saluted him when they entred his House; *Abraham* was terrified at their coming: they said to him, fear not us, we are the Messengers of God; we declare to thee that thou shalt have a Son, who shall be a great Personage:

sonage: Do you tell me (said he) that I shall have a Son in my old Age? why speak ye in that manner? We tell thee the truth, despair not of the Grace of God, none but the Wicked despair: O Messengers of God! (said *Abraham*) what do ye require? We are sent to destroy the Infidels, and to preserve the whole Family of *Lot*, except his Wife, she shall remain with them that shall be punished. When these Messengers came to *Lot's* House, he told them, he knew them not; they said to him, we are come to thee, to clear this People of their doubt of God's Omnipotency; what we speak unto thee is most true: cause thy Family this Night to go out of the City, and follow their Steps, that none among you look behind him, and go whither you shall be commanded; the Wicked shall in the Morning be destroyed. The Inhabitants of the City came to *Lot's* House to see those Strangers; *Lot* said unto them, I beseech you defile not your selves with my Guests, fear God, and dishonour not your selves; behold my Daughters, take them. They said, we do not hinder thee to lodge thy Guests, and remained confounded in their Drunkenness. In the Morning Thunder surpriz'd them, we overthrew the City upside down, and caused it to rain Stones with Fire, that utterly destroy'd it. This shall serve for example to Passengers that shall see those Ruines, and for a mark of the Omnipotence of God, to them that shall believe in his Divine Majesty. They that inhabited the Wood near to *Medina* were impious, but we avenged us on them; they served for example to Posterity, as did the People of the City of *Lot*. They that dwell in the Valley of *Hegir*, have defamed the Prophets; we gave them to see our Miracles, and taught them our Commandments; they contemned them, but they reposed in the Morning in their Houses built upon the Mountains, and in their Fortresses; when Thunder surprized them, their Treasures did not save them, and they were all destroyed. We created the Heavens and the Earth to be signs of the Truth and of our Unity: The hour of Judgment approacheth; absent thy self from thy People with mildness, thy Lord who created all things, knoweth all. We taught thee seven Signs, and the most precious *Alcoran*. Tarry not to consider the divers sorts of Riches

That is, the Preface of the Alcoran, containing seven Verses.

which the Wicked possess; afflict not thy self, if they persist in their Impiety: Say unto them, I preach none other thing, but the Word of God, and the Pains of Hell. We will chastise the Wicked, as we chastised them that divided the *Alcoran*, who approved one part, and rejected the other. I am thy Lord; I will require of them an account of their Actions; preach what hath been commanded thee, and depart from Infidels, we will preserve thee from them that shall scorn thee, as likewise from such as adore Idols: I know that thou wilt be grieved at their discourse, but praise and adore the Lord until Death.



C H A P. XVI.

The Chapter of the Bee, containing an Hundred and Eight Verses, written at Mecca.

See Gelal-
din.

IN the name of God, gracious and merciful. The Chastisement of God is not far remote; desire it not before its time; praised be God, he hath no Companion, he causeth the Angels to descend, and sendeth his Inspirations to whom it pleaseth him; preach his Power, and the Pains of Hell to Unbelievers: there is no God but he, fear him, he created the Earth and the Heavens; he is more powerful than your Idols, and created Man of the Mire of the Earth: nevertheless he is obstinate in his Pride. He created clean Beasts for your use, you draw from them great emolument and advantage, to clothe and nourish your selves: ye see their Beauty when they feed; and when ye lead them to pasture, they bear the burden, and whatsoever ye will send into the Cities, what ye cannot carry without them, but with exceeding great Travel. God is gracious and merciful towards you; he created Horses, and Mules, and Asses to bear you; he created many glorious things, of which you have not knowledge. He teacheth them the right way, who observe his Commandments; had it pleased him, he had guided all into the way of his Law. He sendeth you water
from

from Heaven to take away Thirst, and causeth Plants to bring forth, and Trees that nourish your Flocks; he maketh the Olive-Trees to produce, the Date Trees, Vines, and all sorts of Fruits. These things are Arguments of his Unity, to such as consider them; he created the Night, the Day, the Sun, the Moon and the Stars, that move at his Pleasure, these things are Signs of his Omnipotency to them that are wise: he created whatsoever is on Earth of divers Colours, Kinds, and Species; he created the Sea, which affordeth you Fish, Pearls, and other precious Stones to adorn you: thou seest how the Ships sail upon the Waters, and divide the Waves for the advantage of Commerce, peradventure you will give God thanks for his Favours. He raised the Mountains to make firm the Earth, and to hinder it to move, he created the Rivers, and establish'd ways to guide you; he made the Stars to conduct you by Night upon the Sea, and the Mountains to direct you in your way by Day: who but he could have created what he hath made? will you never consider it? It is not in your power to keep account of his Mercies, he is altogether gracious and merciful, and knoweth the secret of your Souls: the Idols that ye adore can create nothing, but are things dead, without Motion, and know not in what time the World shall rise again; your God is one sole God; such as believe not the end of the World, such as deny his Unity, and boast of their false Belief, are abhorred of his Divine Majesty: when they are interrogated concerning what God hath inspired into *Mahomet*, they answered, that he preacheth Fables of Antiquity; but they shall bear their Burden then at the Day of Judgment, who have seduced them from the right way, and have not known it. They that were before them were Deceivers, God overthrew their Habitations, the Ruins fell upon them, and he chastised them, when they least thought of it; he shall make them ashamed at the Day of Judgment, and shall demand of them, where be the Idols for which they disputed against true Believers? Such as have knowledge of God's Commandments, assure that Shame shall be upon the Foreheads of Infidels, and that the Angels shall cause them to die, because of the enormity of their Sins; they will say at the hour of Death, that they believe in God, and

are penitent for their Faults: God knoweth what they have done, he shall command them to enter into Hell, where is the abode of the proud: He shall command them who have his Fear before their Eyes to enter the House of Eternity, and the Gardens of *Eden*, wherein flow many Rivers, there shall they dwell eternally with the height of their desire. Shall the Wicked continue in their Sin, until the Angels cause them to die, or until the Day of Judgment? Thus did their Predecessors. God was not unjust towards them, they drew mischief on themselves through their Iniquity; they were chastised, and felt the Punishment which they had despised; they have said, had it so pleased God, our Fathers and we had adored him alone; so spake their Predecessors. The Prophets are not obliged, but to preach and instruct the People. We sent a Prophet to every Nation, to instruct it, and to command the Worship of one sole God, and to quit the Adoration of *Tagot*, and of Idols; God guided some into the right way, and others were seduced. Consider what is the end of the Wicked; if thou endeavourest to put them into the right Path, thou shalt lose thy time, God guideth not them that desire to err, they shall be deprived of Protection at the Day of Judgment: they have sworn by their Faith, that God will not make the dead to rise again, but he shall cause them to rise again, to chastise them according to his Promises; but the greatest part of Men do not know it; did they know it, they would acknowledge their Errors, and the Impious would acknowledge their Blasphemies. When we willed any thing, we said, Be thou, and it was: They that depart from the Wicked for the love of their Lord, and shall convert themselves, shall be rewarded in this World, and yet more in the other, had they knowledge to understand it. Such as patiently endure the Injuries of Unbelievers, and trust in their Lord, shall be recompensed when they least think of it. We heretofore sent but Men to preach our Law; ask of them that have knowledge of the written Law, if it be not true? We have sent to them the *Alcoran*; to the end thou mayst instruct Men in our Commandments, peradventure they will consider it. The Earth shall produce nothing to them, that shall conspire against the Prophet,

*The Jews
and Chri-
stians.*

Prophet, they shall be chastised when they least think of it; God shall afflict them in their Commerce, they shall not escape his Punishment, and their Substance shall diminish by little and little before their Eyes; God is gracious and merciful to them only that honour him: See they not the Shadow of that which God hath created, sometimes at the Right-hand, sometimes at the Left, to adore his Divine Majesty, they certainly are contemptible: whatsoever is on the Earth, and in the Heavens, Beasts and Angels, worship God with Humility, fear their Lord, and obey his Commendments. God hath commanded them to worship and to fear one God alone, to whom Obedience is due eternally; whom will ye fear but God? who but God shall protect you? When Evil befalleth you, you have recourse to his Divine Goodness; being delivered, some of you give him thanks, and yet believe not in his Law. You seek only the Riches of the Earth, but you shall see what shall be your end; they say, that their Wealth proceedeth from their Idols: By God! an account of their Blasphemies shall be required of them. They affirm that God hath Daughters; assuredly they deceive themselves, and are not well satisfied, when it is said to them, that a Daughter is born to them; they fly such as declare to them the Punishment of their Sins: God shall leave them in Ignominy, and they shall be contemned as the Earth which they trample under their Feet; because they believe not in the Day of Judgment, Misery shall perpetually pursue them; God shall command for ever, and be eternally powerful and victorious. Should God chastise Men when they offend, he should leave no living Creature upon the Earth, he deferreth their Punishment until the time appointed, they can neither advance nor retard it; they affirm God to have that which themselves are not satisfied to have; they lye, when they say that Paradise is for them, doubtless they are erroneous, and shall be precipitated into the Fire of Hell. By God! we have sent heretofore Prophets to the People, the Devil seduced Men, and was Master of the Wicked in this World, but in the other they shall resent great Torments: We have sent thee the Alcoran, to clear to Men the Doubts touching Religion, and to guide true Believers into the right way. God sendeth Rain from Heaven to refresh

the Earth; this is an evident sign of his Omnipotency; to them that hear his Word: ye have yet a Token of his Omnipotency in the Beasts that give you Milk to nourish you, and another Mark in the Fruits of the Earth, in the Fruits of Date-Trees, and the Vines, from which you extract Wine, and receive Profit. These things are signs of his Omnipotency to such as comprehend them. The Lord inspired the Bee to dwell in the Fields, to lodge in Trees, in Hives, and to eat of all sorts of Fruits; it produceth Hony of divers Colours, that serveth for a Remedy to the Diseases of Men: these things are Signs of God's Omnipotency to them that consider them. God hath created you, and shall cause you to die: There be Persons among you that shall be full of Ignominy in their Life, to the end they may understand that God is Omnipotent, conferreth Benefits on some more than on others: Slaves have no part in the Faculties of their Masters, neither are they associate with them, (nevertheless they associate to God another God equal to him, and blaspheme against his Grace.) God hath created you Men and Women, and hath given you Children, and Children to your Children, he hath enriched you with the Riches of the Earth: Will you after this Grace believe in your Idols, which are things inanimate, vain, and unprofitable? Will ye be ungrateful for the Benefits of God? Will ye worship what can neither benefit nor hurt you? Believe not that there is another God, Companion and Associate with God? He knoweth what ye know not, he teacheth you a Parable: A Slave that is poor cannot give Alms, and he who is rich giveth Alms secretly and publicly, as he seeth good; are they both alike? Ought they to be put in parallel? Praise be to God: Certainly, the greatest part of Men know not his Graces, he teacheth you a Parable: Behold! two Men; the one was born deaf and dumb, and given in charge to his Guardian, he knoweth not how to employ him, he is capable neither of doing nor speaking well; is he like to him that speaketh, that understandeth, teacheth Men Justice, and followeth the right way? Whatsoever is in Heaven, or on Earth, appertaineth to God; when he commandeth any thing, it is performed in the twinkling of an eye, yea sooner, he is Omnipotent: He

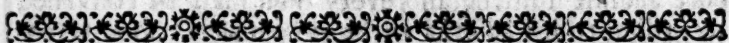
He it is that causeth you to come out of the Womb of your Mother, that giveth you Hearing, Sight, and Sense, perhaps ye will return him thanks: See ye not the Birds that fly in the Air; who sustaineth them but God? It is an evident sign of his Omnipotency for the true Believers, he hath given you Houses to inhabit, and the Skins and Furs of Beasts to cover you, he hath given you their Hair and Wool, to furnish your Houses, and enrich you; he created Trees and Clouds to overshadow you, made the Mountains and Caves to cover you from Rain, created Garments to defend you from the Heat of the Sun, and the Rigour of Cold, he hath accomplished his Grace upon you, peradventure you will resign your selves to the Will of his Divine Majesty, and profess his Unity. If the Unbelievers depart from the way of the Law, thou art obliged only to preach to them intelligibly; they know the Grace of God, and condemn it, for that the greatest part of them are impious: preach unto them the Day, wherein I will raise again all the Nations of the World, and the Prophets and Apostles who have preached to them my Commandments; there shall be no excuse for Infidels, neither shall they find Protection, or Relaxation of their Miseries. When they shall behold their Idols, they shall confess that they were misled, they shall understand the Unity of thy Lord, and that their Idols are not able to intercede for them. God hath added to the Punishment of Infidels, hath sent them Evil upon Evil, because they hinder the World to follow his Law: Preach unto them the Day, wherein I will cause to rise again all the Nations of the World, with the Prophet who preached to them, to be witnesses of their Actions; I will be witness against them of thy Nation; I have sent thee the Book that unfoldeth the Mysteries of my Law, to guide the People into the right way, and to declare the Joys of Paradise to such as profess my Unity. God commandeth you to do only that which is reasonable, he commandeth you to give Alms, and to do good to your Parents; he forbiddeth Whoredom, Disobedience, and Injustice, enjoineth you to do good, perhaps you will consider it. Perform what ye have promised to God, break not promised Faith; ye call God to be witness of your Promises, he knoweth all your Ac-

The Alcoran of Mahomet.

tions. Do not like the Woman who spun a Thred, folded it, and afterwards entangled and spoiled it; believe not that there is Deceit and Error in your Law: If the Unbelievers be more in number than you, God permitteth it, to prove you; he shall clear to you at the Day of Judgment the Doubts that be among you; had it so pleased him, you all had observed one and the same Law; he guideth, misleadeth whom it pleaseth him, and will exactly require of you an account of your Actions. Believe not that there is Deceit in your Law, take heed of stumbling; having once confirmed your Steps, ye shall be severely chastised, if he seduce the People from the right way; do not violate what ye have promised to God, for any Price, his Grace is of more advantage to you than the Wealth of the Earth, had ye knowledge to understand it; your Wealth is perishable, and the Riches of Heaven are eternal; he shall recompense them that persevere in well-doing, and whosoever shall do good Works, shall be blessed in this World, and in the other. When thou shalt read the Alcoran, implore God to deliver thee from the Malice of the Devil, abominable to all the Creatures, he hath no power over them that trust in his Divine Majesty, his Power extendeth over such as go astray, who obey not him, and adore many Gods. When we alter any Precepts (God well knoweth what he ordaineth) they say thou art a Lyar, but the greatest part of them are ignorant: Say unto them, that assuredly the Holy Ghost hath taught it from thy Lord, to confirm Believers in their Faith, and to guide into the right way them that profess his Unity, and to announce to them the Joys of Paradise. I know, that they will say that a Man hath taught him the Alcoran. He whom they presume to have taught him, is a *Persian* by Nation, and speaketh the Language of the *Persians*, and the Alcoran is in the *Arabick* Tongue, full of Instruction and Eloquence. They who will not believe in God, shall suffer great Torments; such as renounce his Commandments, blaspheme against his Divine Majesty; those that reject his Law, after having professed it, shall feel the Effect of his Wrath, and be punished for preferring the Wealth of the Earth to the Riches of Heaven; God guideth not Unbelievers, They in whose Hearts he
hath

hath imprinted Disobedience, those whom he hath deprived of Hearing and Sight, are ignorant, they doubtless shall be at the end of the World in the number of the Damned; he is merciful to them that convert, and repent to have misled the People from the right way, and persevere in Obedience to his Commandments. Be thou mindful of the Day, wherein Man shall dispute against himself, and every one shall be rewarded according to his Works without Injustice. God teacheth you a Parable: behold a free and privileged City, on which God poureth his Graces on all sides with abundance, and which is ingrateful for his Benefits; but he sent upon it Misery, Famine, and Fear, because of its Ingratitude. God hath sent to the Inhabitants thereof a Prophet of their Nation, they have slandered him, and were chastised, because of their Sin. Eat of what God hath given you, and give him thanks for his Grace; if it be he whom ye worship, he forbideth you to eat of Carrion, of Blood, and Swines-flesh, and whatsoever is not slain in pronouncing the Name of God: he will be gracious and merciful to them who shall eat thro necessity, without design to offend him. Lye not, in saying, Behold that which is permitted to be eaten! blaspheme not against God; such as blaspheme against him, shall not prosper in this World, and in the other shall suffer grievous Torments. We did heretofore prohibit the Jews to eat of what we have recounted to thee; we did to them no injustice, they drew mischief on themselves thro their Sin; thy Lord is gracious and merciful to them that ignorantly offend him, who convert, and do good Works. *Abraham* was obedient to God, and professed his Unity, he adored not Idols, and gave thanks to God for his Mercies; God elected, and guided him into the right way, he gave him Wealth in this World, and placed him in the other, in the number of the Blessed. We have inspired thee to follow the Law of *Abraham*, he professed the Unity of God, and adored not Idols, he established the Sabbath among the Jews, of which they dispute; God shall judge their difference at the Day of Judgment. Call the People to the Law of God with Prudence, and Preachings, and dispute against them with good Arguments, God knoweth them that depart from the right way; if they

evilly intreat you, intreat them as they shall intreat you; if ye be patient, Patience is advantageous to them that take it willingly: have patience for the Love of God, and afflict not your selves with the Deportments and Malice of the Wicked. God is with the Righteous, who have his Fear before their Eyes.



C H A P. XVII.

*The Chapter of the Voyage by Night, containing
an Hundred and Eleven Verses, written at
Mecca.*

Reader, *The Turks believe that this Night of the Voyage Mahomet ascended into Heaven with the Angel Gabriel: He was mounted on a white Burac, which is a Beast partly Mule, partly Ass, and partly Horse. He saw all the Prophets that preceded him, all the Wonders of Paradise, and saw God, who sat on his Throne. See Kitab el tenoir, Tefslir anſ Giauhoir, and the Exposition of Gelaldin. The Bedaoi intituled this Chapter, The Chapter of the Children of Israel.*

IN the Name of God, gracious and merciful. Praise be to him, that caused his Servant to go in one night from the Temple of *Mecca*, to the Temple of *Jerusalem*; we have blessed that Temple, and whatsoever is about it, in token of our Omnipotency. We gave to *Moses* the Old Testament, to instruct the Children of *Israel*, and to deter them from the Worship of any other God, but of me; to forbid them to adore the Lineage of *Noah*, or the Lineage of them that we preserved in his Ark. *Noah* is my Creature, and my Servant, acknowledging my Benefits; we prohibited in Scripture the Children of *Israel*, to defile twice the Earth, lest they kindled too great a Fire; when that we beset you, we stirred up our Servants against you, and they entred by force into the midst of your Houses; this was as soon executed as promised. In the end, we gave you advantage over your Enemies;

we

*To quit
their Faith,
and return
to it often.
See Kitab
el tenoir.*

we gave you Wealth, and Children to succour you, and ye were more numerous than the Infidels; the Good and the Evil that you shall do, shall be for your Souls. We stirred up the Wicked against you, because of your Sins, to afflict you thro the Murder and Bondage of your Persons; and they destroyed the Temple of *Jerusalem*, as they had ruined it the first time. Your Lord shall pardon you, if you convert; we have established Hell for a perpetual Prison of Infidels. The Alcoran guideth the Righteous into the right way, it declareth to them a great Reward, preacheth to the Wicked the Torments of Hell; and exhorteth Men to well-doing, altho they are inclining to Evil, and prompt to Sin. We created the Day and the Night, they are two Signs of our Omnipotency: We caused the Night to pass away, and the Day to appear for Labour; and to the end ye might know the number of Ages, of Months, and of Years: we explained our Mysteries without Obscurity, and have enjoined every one to bear the Burden of his Iniquitys at the Day of Judgment; that Day will make Men to see the account of their Sins, they shall be recompensed and chastised according to the Good and the Evil that they shall have committed, and none shall bear the Burden of his Neighbour. We sent to the People Prophets and Apostles to preach to them our Commandments, before they were chastised, before the Destruction of the City: we advertised the principal Inhabitants thereof; when they disobeyed us, we chastised them according to our Word, and destroyed them. How many Cities have we ruined since *Noah's Flood*? The Sins of the People are known to their Lord; he giveth the Riches of this World to them that desire them, to cause them to fall headlong into Hell, where they shall repent of their Iniquities, and be deprived of Mercy. He who shall labour to acquire the Riches of Heaven, shall be protected of thy Lord in this World, and enriched with the Treasures of Heaven in the other: Consider how we prefer our Creatures one to another: the Reward of Heaven is much greater than that of the Earth. Believe not that there be two Gods, otherwise you shall repent of it, and be deprived of Protection at the Day of Judgment. Thy Lord hath ordained to worship him alone,
and

and to honour your Father and Mother, especially in their old Age, and say nothing to them that may afflict them, neither vex them; speak to them with Respect, do not contemn them; pray to God to compassionate them, as they have pity'd you, when they brought you up in your Infancy. God knoweth whatsoever is in your Souls; he will be merciful to you, if ye obey him. Give to your Parents what appertaineth to them; do good to the Poor, and to Pilgrims; be not prodigal, the Prodigal are Brethren of the Devil, ingrateful for the Favours of their Lord. Contemn not the Poor; if ye desire to obtain the Mercy of God, speak to them with Mildness, and endeavour to content them; do not entirely shut your Hands, neither altogether extend them: if ye do otherwise, ye shall offend. Thy Lord giveth and taketh away his Graces, as seemeth good to him; he knoweth his People, and understandeth all their Actions. Slay not your Children for fear of Necessity, I will give whatsoever shall be necessary for them; the Murder of Children is an exceeding great Sin; fly Whoredom, it is a thing unclean; kill no Man without reason, we have commanded to pursue him that shall have slain his Neighbour; but let not the Heir sin maliciously, prosecuting the Innocent for the Guilty: the Innocent is in God's protection. Take not the Goods of Orphans; and be careful of them until they be in Years of Discretion: satisfy your Promises, an Account shall be required of you; measure with good Measure, and weigh with just Weights. Busy your selves not with that which you ought not to know. There shall be required of you an Account of the Sins ye have committed in seeing, hearing, and thinking. Be not proud, ye shall never be so long as the Earth, neither so high as the Mountains; such Sins are exceeding great before thy Lord: It is one part of what he hath inspired into thee, to preach to his People. Say not there be two Gods, lest thou be confined to the Fire of Hell. Your Lord hath elected you, with all those Men and Women that obey his Commandments, for his Sons and Daughters, as the Angels; yet say not that God hath Children. We made mention in the Alcoran of whatsoever is necessary to be preached to the People; say unto them, If there be a God with God, as ye affirm, invoke him
that

that hath his Throne in Heaven; praised be God, he hath no Companion, he is most high and great. The seven Heavens praise him, and all that is on Earth glorify him, but ye comprehend it not: he is gracious and merciful. We will separate thee from the Wicked; we will harden their Hearts, and stop their Ears. When thou shalt read the Alcoran, and say, There is but one God, they will turn the back, and deride thee; I know what they desire to hear, they would have the People to hearken to the Words of the Unjust, who say, That thou art a Sorcerer, and a Magician: consider to whom they compare thee; they certainly are in Error, and are not able to find the right way. What! we are (say they) Bones and Flesh, shall we rise again, and become new Creatures? who shall cause us to rise again? Say unto them, Although ye be Stone, Iron, Bones, and Flesh, he who first created you, shall raise you again. They shall shake the Head at thee, and ask of thee, In what time shall they rise again? Say unto them, Peradventure it shall be suddenly. When ye shall be called out of the Graves by the Commandment of God, ye will believe that ye have remained but very little time in the World; then shall the Infidels confess, that the Devil hath deceived them, and that he is their open Enemy. Your Lord knoweth you all, he will pardon or chastise you, as seemeth good to him: We have not sent thee to be their Guardian; thy Lord knoweth whatsoever is in Heaven and in Earth. Certainly we gave Graces to some Prophets, which we gave not to others; and we gave the Psalter to *David*: Say unto the Infidels, invoke the Idols which ye adore, and see if they are of Power to deliver you from Affliction. They that implore God, desire to be nigh unto him: Who are they that shall nearest approach his divine Majesty, they who hope in his Mercy, or such as fear his Punishment? Certainly his Punishment ought most to be feared. We will destroy all the Cities of the World before the Day of Judgment, and chastise the Wicked with rigorous Torments, this is written upon the Tables kept in Heaven: nothing hath hindred us to manifest the Miracles which the Inhabitants of *Mecca* desire to see, but the Contempt shewed by their Predecessors, *Temod* saw the Miracles of the Camel,

See Gelal-
din.

mel, and contemned it; I will no more shew Miracles; but to make the People to apprehend the Torments of Hell. Remember thou, that we have said to thee, that thy Lord knoweth all that the World doth; that which we gave thee to see (in the Voyage by night) is to prove the People as the cursed Tree, which is spoken of in the Alcoran: there be Persons that will believe it, others that will not believe; but I will try them, to augment their Confusion. Remember thou, that we commanded the Angels to humble themselves before *Adam*, and that they did humble themselves, except the Devil; who said, Shall I adore him whom thou hast created of the Earth? who is he whom thou hast preferred to me? Certainly, if thou tarry until the Day of Judgment, I will destroy his Race, except that small number that shall be under thy Protection. Thy Lord said unto him, Get thee hence, Hell shall be thy Punishment, and the Punishment of them that shall follow thee: Deceive by thy Speeches them whom thou shalt be able to deceive, seduce whom thou canst seduce with the Wealth of the Earth, cause them to exercise Usury, and commit the Sin of Whoredom; tell them, there is neither Resurrection nor Judgment; whatsoever thou shalt promise them, shall be but Vanity and Falshood; thou shalt have no power over them that shall worship me, I will protect them against thee. It is your Lord who causeth the Ship to travel upon the Waters, for the advantage of Traffick; when the Tempest chargeth you, your Idols forsake you, he alone is able to protect you; nevertheless when he hath caused you to arrive at the Port, you deny his Unity, and follow your Impiety: believe ye that he will another time make the Sea calm to you, and he will send you a favourable Wind, if ye do not acknowledg him your Protector? Believe you to return again to the Sea? He shall send you an impetuous Wind, that shall overwhelm you with your Impiety, and ye shall find none to protect you against him. We have conferred on Men many Favours; we have conducted them on the Earth and Sea, enriched with all sorts of Riches, and gratify'd them above all Creatures of the Earth; preach to them the Day wherein I will assemble before me all the Nations of the World, with the Prophet that shall have preached to them.

He

He to whom shall be given the Book of the Account of his Works in his Right-hand, shall read his Account entirely, no Injustice shall be done to him, and he shall be happy. He that shall be blind in this World, shall be so in the other, and shall not see the right way. They would divert thee from performing what we have inspired into thee, to induce thee to blaspheme against me. If thou do it, thou shalt be of their Friends: were it not for the Strength that we have given thee, they would make thee to incline to their Impiety; hadst thou done it, we had given thee to taste of great Afflictions in this World, and in the other; thou hadst found none to protect thee against us; it wanted not much, but they had affrighted thee at *Medina*, to cause thee to go out of it; had they driven thee thence, they had not continued there long after thee. We heretofore sent our Prophets to instruct the People in our Law, thou shalt find therein nothing to change; make thy Prayers when the Sun shall set, at the beginning, and at the end of the Night, and at the dawning of Day, the Angels shall be Witnesses of thy Orisons; spend one part of the Night in Prayer, this shall be an Augmentation of Merit, thy Lord shall establish thee in the Place of his Glory. Say, Lord, into whatsoever Place I go, make me to enter and go forth with Truth, give me thy Protection. Say that Truth is come, and that Vanity is vanished; this Book shall heal the People of their Error, it shall bring them into the way of Mercy, and increase the Misery of Unbelievers. We have exhorted Men to abandon their Impiety, they have not done it, and despaired when they were touched with Affliction: Say unto them, Each of us doth after his Will, and God knoweth him that followeth the right way. They shall demand of thee concerning the Soul: Say unto them, The Soul is an Effect of God, he hath given you very little Knowledge; assuredly had it so pleased him, he could have deprived you of the Knowledge he hath given you, you shall find nothing that is able to protect you but his Mercy: Say unto them, If the Devils and Men were all assembled against me, they should not be able to compose a Book like the Alcoran. We have taught in the Alcoran whatsoever is necessary for the Salvation of Men, nevertheless the greatest part of the People

People depart from the Truth, and say, We will not believe thee, unless thou cause Fountains to spring out of the Earth, and make in this Place a Garden beautify'd with Date-Trees, and Vines, with Rivers flowing in the midst, or unless we see descend from Heaven a part of the Pains which thou preacheſt; we will not believe thee, unless God and the Angels come to thy Assistance, unless thy House be of fine Gold, and that we see the Book of Truth sent from Heaven: We will not believe in thy Parchment, unless we see descend from Heaven a Book which we may be able to read. Say unto them, praised be my Lord, am I any thing but a Man sent from him? what hinders Men to believe, since there hath been sent to them a Pilot to conduct them into the way of Salvation? They say, that thou art a Man, and not an Angel: Say unto them, should the Angels have inhabited the Earth, God would have sent an Angel to instruct them; it sufficeth, that he is the Witness of mine Actions between you and me, he knoweth and seeth all things; he whom God guideth, is well guided, and such as God shall cause to err, shall find none to put them into the right way; he will assemble them all at the Day of Judgment, they shall be infamous, deaf, mute, and blind, and condemned to the Flames of Hell, because they are wicked, and have said thro derision, that they are Bones and Flesh, and that they shall rise again as new Creatures; see they not that God hath created Heaven and Earth? that he can create yet more, and hath established a Destiny indubitable and infallible? The Unbelievers are exceedingly to blame: Say unto them, should you possess all the Treasures of the World, yet would ye fear to make Expende, for the Service of God; Man is too

Hand, avaritious. We gave to *Moses* nine * Marks of our
Staff, Omnipotency, known to the Children of *Israel*; *Pha-*
Deluge, *raoh* told him that he was a Magician: Assuredly, said
ashop- *Moses*, the Signs and Miracles that thou seest, proceed
 ; *Lice,* from God, Lord of Heaven and Earth; I believe, O *Pha-*
gs, *raoh*! that thou forsakeſt the Truth. Then would
od, *Pharaoh* have driven him out of *Egypt*, but we
 i *Fa-* drowned all those that were with him, and commanded
 ne. *See* the Children of *Israel* to inhabit the Land; we will as-
laoi. semble them at the End of the World, to reward
 them after their Works: We have indeed sent thee
 the

the Alcoran from Heaven, to proclaim the Joys of Paradise, and to preach the Torments of Hell; we have sent it, to the end thou mayst teach it to the People; we have sent it clear and intelligible, that it may be understood, according to Occurrences. Say unto them, Believe, or believe it not; when those that have knowledge in the written Law heard it read, they prostrated themselves on the Ground with Humility, and said, Praised be God, what he promiseth is infallible, and incontinently is his Command executed; they wept, prostrating the Face towards the Earth, and the reading of the Alcoran augmented their Devotion: Say unto them, Implore God, call God merciful, all his Attributes are most glorious. Make it not appear to the World how often thou shalt pray, neither how often thou shalt read the Alcoran; and fear not to pray to God, and to read the Alcoran: follow in this the middle Path, and say, Praised be God, he hath no Son, he hath no Companion, neither Protector to preserve him from Contempt; his Greatness is perfect and compleat.



C H A P. XVIII.

The Chapter of the Cave, containing an Hundred and Ten Verses, written at Mecca.

IN the Name of God, gracious and merciful. Praise be to God, who hath sent the Alcoran to his Servant. There is no contradiction in this Book, it teacheth the right way; it preacheth to the Wicked, that they shall suffer great Torments, and proclaimeth to the Righteous, that they shall enjoy an eternal Felicity; he preacheth the Torments of Hell, principally to such as affirm, That God hath a Son: they are ignorant, like to their Predecessors; they are ignorant in their Discourse, and utter only Blasphemies: Wilt thou destroy thy self in following their Footsteps? If they believe not in the Alcoran, they shall one day have Sorrow,
and

and shall repent it. We adorned the Earth, with whatsoever is upon it, for the advantage of Men. One part thereof is happy and plentiful, and the other unfruitful and desart. Do ye not believe that the Sleepers that entred the Cave, and the Paper wherein their Names were written, be our Miracles? When those Men enter'd the Cave, they said, Lord, give us thy Mercy, and guide us into the right way: Then did we cause them to sleep for the space of some Years, and awaked them, having continued some time in that Cave, to make it appear which of the two Religions was the most just. I will relate to thee their History with Truth: they were young Men, who had the Fear of their Lord before their eyes; we strengthened them, and encreased their Faith; when they were with the Infidels, they said, Our God is Lord of Heaven and Earth, we will never worship but one God, otherwise we shall separate our selves from the Truth: This People have adored Idols without reason; who is more unjust than he, who blasphemeth against God? When they deserted the Infidels, they worshipped one God alone. Enter into the Cave, God shall make his Mercy towards you to appear, and shall guide you thro a Path smooth and pleasant. When the Sun arose, he cast his Rays on the right side of the Cave, and on the left, at his going down; they in the mean time were in the most spacious place of this Cave. This is one of God's Miracles; he whom he guideth, is well guided; and whom he misleadeth, shall find none to give him succour, or to guide him. Believe ye that they should be awake? Assuredly they slept and turned themselves sometimes to one side, sometimes to another: Consider how their Dog extended his Feet before that old Habitation of Stone; if any one had entred towards them, he would have caused them to fly, and had affrighted them. In the end we awaked them, and they mutually enquired of each other in what Place they were, and how long they had there continued; one of them reply'd, That they had been there a day or two: then they all said, God knoweth the time that we have abode here, send one of us to the City with Money to buy Bread and Meat; let him not be fearful, neither make himself known to any:
if

if we be known, they will murder or constrain us to follow their Religion, in which we shall be eternally miserable. Thus did we stir up the People against them, to the end they might know that thy Lord is true: when he said, He will cause the Dead to arise again, the Resurrection is indubitable; nevertheless Unbelievers dispute among them, concerning the History of the Sleepers, and say, That they built a secret Place to retire themselves. God knoweth the Truth. The true Believers believe that they made no Building; the Infidels they say were five, and that their Dog was the sixth, they speak by Opinion; but the true Believers affirm them to be seven, and their Dog to be the eighth. Say unto them, My Lord knoweth how many they were: few Persons, except God, know their number. Doubt no more the History of the Sleepers; the Matter is averred and known: dispute no more with the *Jews*, and say not, I will do this to-morrow, without saying, if it please God. Call God to mind, after thou hast forgot him, and say, The Lord shall guide me, and teach me the History of the Sleepers, ^{See Gelal-}_{din.} who remained in the Cave three hundred Years; there be who affirm they continued there nine hundred years: Say unto them, God knoweth the time of their abode there; he knoweth whatsoever is in Heaven and Earth, he understandeth and seeth all things, he alone disposeth every thing, and hath no Companion. Preach what thy Lord hath inspired into thee, his World admitteth of no Alteration, there is no safer Refuge than in him: dwell with those that invoke him morning and evening, and desire to see his Face; depart not from their Company, if thou desirest to have Content of Life in this World: obey not those whose Heart we have hardened, and are unmindful of us; follow not their Impiety; whatsoever they do, is but Offence and Sin. Say unto them, The Truth proceedeth from your Lord; who shall desire [it] shall be true Believers, and who shall not desire [it] shall be an Infidel; we have prepared Hell to chastise the Impious, and Prisons wherein to detain them. They shall implore Succours against the melting Pit, into which they shall be plunged, as into Waters; it shall roast their Faces, and shall be their Drink. I will not frustrate of Reward them that shall have done well; they shall enjoy the Delights of the Garden of *Eden*, wherein flow many Rivers; they shall have Bracelets of

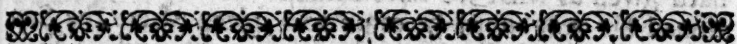
fine Gold; they shall be clothed with green, with scarlet; with shining Colours, and shall sit on Thrones, with an eternal Felicity. Declare to them this Parable: there were two Men, I gave to the one of them Gardens, wherein are store of Fruits; he in contempt told his Companion, that he was more wealthy and powerful than he, and entred into his Gardens, being an Infidel, and an Idolater, and said, I do not think these shall ever have an end, they shall endure a long time without withering. His Companion said to him, If thou dost not acknowledge this to proceed from God, and if thou be ingrateful towards him that created thee of Dust, and made thee a Man, thou shalt soon find thy Gardens ruined; this cometh from God my Lord, who hath no Companion: all Strength and Truth proceedeth from his divine Majesty. If I have less of Substance than thou, God can give me Fruits more fair than those of thy Gardens, or send Thunder that shall destroy them; he shall fill them with Water of Rain, that shall encompass them, and hinder thee to approach [them.] In the morning this Infidel found his Gardens destroy'd to the very Roots; he was extremely perplexed, by reason of the Expence he had made to plant them evenly; and he said, Would to God I had not adored Idols: He shall find none that is able to protect him at the Day of Judgment, but God; all Protection and Grace issueth from his Divine Bounty, and the End of the Righteous shall be happy. Speak unto them this Parable, The Life of the World is like unto Rain fallen from Heaven, that refreshed and revived the Herbs of the Earth, and in the morning were dry as Chaff, carried away by the Wind: God is omnipotent. Riches and Children are the Ornaments of this Life, but good Works are eternal; they are acceptable to God, and give us hope of his Grace. Be thou mindful of the Day when the Mountains shall walk, and thou shalt see the Earth to be plain; that Day we assemble the Good and the Wicked, and will not fail of my Word to any Person; that Day shall the Infidels beseech the Lord to save them, he shall say unto them, You came unto us naked, as when we at first created you, and ye believed on Earth there was no Resurrection. Then shall he give to every one the Book, wherein shall be written the Account of their Sins: Thou shalt see the Wicked trembling with Fear, saying, Behold here our Destruction! What

What is there in this Book? It containeth their venial and mortal Sins, and detecteth their Offences; they shall find the number of their Crimes before their eyes. Thy Lord is unjust to none: Remember thou that we commanded the Angels to prostrate themselves before *Adam*, and that they humbled themselves, except the Devil, who was in the number of Angels, he disobey'd his Lord; nevertheless *Adam* and his Posterity have obey'd him, altho he is their open Enemy, and particularly of the Infidels. Consider ye not that God created Heaven and Earth, and he made you, and hath no need to be aided of you? Be thou mindful of the Day, when it shall be said to Idolaters, Call upon your Idols that ye have worshipped for Remission of your Sins; they shall implore them, and none shall hear their Prayers, we have ruined them; the Wicked shall behold the Fire into which they shall fall, and find none to save them. We taught Men in the Alcoran many Parables, yet do the Wicked abound in question, and dispute too much: What hindereth Men to believe, since there is come to them a Guide to conduct them into the right way? If they beg not pardon of God, what hapned to their Predecessors, and at *Beder*, shall befall them; they shall be visibly punished: I send Prophets only to announce the Joys of Paradise, and to preach the Torments of Hell; the Unbelievers dispute vainly, to obscure the Truth, they deride my Commandments, and the Fire of Hell: Who is more unjust than he who knoweth the Commandments of his Lord, and disobeyeth him, and forgetteth his past Sins? We have harden'd their Hearts, they shall not understand the Scripture; we have stopped their Ears, they shall hear nothing; if thou callest them to the right way, shall not follow thee, thy Lord is gracious and merciful; should he chastise them after their Demerits, he should forthwith destroy them, he tarrieth until the time that he hath promised to punish them, and they shall find none of Power to protect them. We have destroy'd Cities, when their Inhabitants have offended, and we prefixed the Day of their Ruin. Remember thou that *Moses* said to his Servant, I will travel incessantly, until I see a Place where two Seas meet, altho I travel an Age. When he came to that Place, he and his Servant forgot their Fish, he had taken his way thro the Sea: Having continued their Voyage some time, *Moses* was hungry, and de-

manded somewhat to eat of his Servant, who said to him, Sawest thou what hapned at the Rock? I have forgotten our Fish, the Devil made me to forget it, he miraculously took his way thro the Sea; that Rock is the Place which we seek: they both returned on their Steps, discoursing together, until they came to that Rock, where they found one of our Servnts; on whom we had conferred our Graces, and inspired Knowledge. *Moses* said unto him, Permit me to follow thee, that thou mayst teach me Knowledge, and instruct me: he reply'd, Thou wilt not be able to abide patiently with me; how wilt thou patiently endure to hear a thing which none in the World ever knew? *Moses* said, Thou shalt find me exceeding patient, and I will not disobey thee: He answer'd, If thou follow me, enquire nothing of me, and hear only what I shall say to thee. They went together, and they being in a Boat, he brake a Plank; *Moses* said to him, Thou hast broken this Vessel to drown us, it is a strange thing. He answered, Did not I tell thee, thou wilt not be able to abide patiently with me? *Moses* reply'd, Excuse me, and afflict me not, I had forgotten what thou didst enjoin me. They went on together until they met with a Child, whom he slew. *Moses* said to him, Thou hast slain an Innocent, that hath not slain any one; thou hast done a thing without reason, and that ought not to be approved: He answer'd, Did I not say, thou wilt not be able patiently to abide with me? *Moses* said to him, Excuse me this time also; if I demand ought else of thee, abandon me. They continued their way into a Village, where the Inhabitants refused them Bread; at that time they found a Wall ruined, which he raised again. *Moses* said to him, Thou shouldst have been pay'd for repairing this Wall, if thou wouldst. He answer'd, Now behold the Place of our Separation, nevertheless I will explain to thee what thou wert impatient to learn; that Boat belongeth to two poor Men, who labour on the Sea to gain their Subsistence; I would have pierced it, to preserve it to those poor Men, because there was an Infidel Prince, who by Force seized on the good Vessels for his Service. That Infant which I slew was an Idolater, the Son of a true Believer, a righteous Man; we feared he might cause his Father to sin, and seduce him into his Error and Infidelity; the Lord through his Goodness, would have him to be destroyed

stroy'd, to deliver his Father from his Malice. The Wall appertaineth to two Infant Orphans of this City, there is under it a Treasure that belongeth to them, their Father was a righteous Man, God thro his Goodness willeth that the Treasure be preserved for them, until they attain to Years of Discretion; he likewise willed me to do what I have done: behold the Exposition of what thou wert impatient to learn. If any one enquire of thee concerning *Alexander* the Great, relate to them his History: we gave him on Earth what he desired, he went as far as the West, where he found a Fountain guarded by a Man, who said to him, O *Alexander*! chastise Men thro the Murder of their Persons, Bondage, and Ransom. He answered, I will put to death Unbelievers in this World, and the Lord shall punish them in Hell, and the Righteous shall enjoy the Glory of Paradise: I will tell the Wicked, that God hath given us what we have desired. After this, he continued his way until he came to a place where the Sun riseth; he found that it riseth in a Country, where they have nothing to shelter them from its Heat, the thing is so: we taught *Alexander* how to shelter himself; he followed his way, until he arrived between two Mountains, inhabited of a Nation that spake a Language which he could hardly understand; they said to him, O *Alexander*! *Jagog* and *Magog* defile the Earth, canst thou put between them and us an Obstacle, to hinder that they may not come to us? God, said *Alexander*, hath not given me means to do it; but assist me with your Power, I will put between them and you a strong Separation; give me Iron that can cut Stones, that I may build betwixt the two Mountains, and that I may fortify the way that divideth them; blow when the Iron striketh the Stones to kindle Fire, and pour on molten Brass to join the Stones and Iron together: if they come, they cannot pierce thro the Mountains, neither find a way to come to you, this is a Favour which God conferreth on you, his Promises are infallible. When the hour arriveth, he is true in what he promiseth; we will permit them to mix each with the other; we will assemble all of them when the Trumpet shall sound; then we will open Hell to the Wicked, and to such as would neither see nor hear the Alcoran: Do they imagine them that worship me to be their Gods? We have prepared

Hell to punish them. Say unto them, Shall I relate unto thee what shall befall the Damned? Their Works shall be unprofitable in this World, altho they think to do well; good Works are unprofitable to them that contemn the Commandments of their Lord, and believe not in the Resurrection; they shall not want Ballance at the Day of Judgment; Hell shall be their Habitation, because they deride our Commandments, and our Apostles, and Prophets: The Righteous shall enjoy eternally the Delight of Paradise without Discontinuation. If the Sea were Ink, to write the wondrous Works of my Lord, it will sooner have an end than his Miracles. Say unto the Infidels, I am a Man like you, God hath taught me that there is but one God; he that believeth in the Resurrection, studieth to do good Works; worship but one God, who is without a Companion.



C H A P. XIX.

The Chapter of Mary, containing Fourscore and Eighteen Verses, written at Mecca.

IN the Name of God, gracious and merciful: God is the Rewarder, Conductor (of the Righteous) liberal, wise, true. *Zachary*, the Servant of thy Lord, remembered his Grace, when he in secret prayed to his Lord, and said, Lord, my Bones are become feeble, and mine Head is white with old Age; Lord, I was never rejected in my Prayers, hear my Petition, give me a Son to succeed me, that may be mine Heir, Heir of the Lineage of *Jacob*, and be pleasing to thee. O *Zachary*! I declare unto thee, that thou shalt have a Son, named *John*, no Man hath yet been called by that Name. He said, Lord, how shall I have a Son, my Wife is barren, and I am too old? It was answered him, the thing shall be as I have said unto thee, it is easy to thy Lord, who created thee. He said, Lord, give me some sign of the Conception of my Wife; he said to him, Thou shalt not speak for three Nights. Then went he out of his Oratory, and made signs to the People, to make their Prayers Evening and Morning. Oh *John*! learn the
Scripture

Scripture with Affection; we from his Infancy gave him ^{See Kirab} Knowledge, Clemency, Charity, Piety, Affection to- ^{el tenoi r} wards his Father and Mother, and not Violence and Disobedience. We blessed the Day of his Nativity, the Day that he shall die, and the Day that he shall rise again. Remember thou what is written of *Mary*, she retired towards the East, into a place far remote from her Kindred, and took a Veil to cover her; we sent her our Spirit in form of a Man, she was afraid, and said, God will preserve me from thee, if thou have his Fear before thine eyes. He said, Oh *Mary*! I am the Messenger of God thy Lord, who shall give thee a Son, active and prudent: She answered, How shall I have a Son without the Touch of Man? I desire not to be unchaste. He said, The thing shall be as I have told thee, it is easy to thy Lord; thy Son shall be a Token of the Omnipotency of God, and of his special Grace towards such as shall believe in his Divine Majesty; she became with Child, and retired some time into a place remote from People, where she sustained the Dolours of Child-birth, at the foot of a Date-tree, and said, Why am I not dead? Wherefore am I not in the number of Persons forgotten? The Angel said to her, Afflict not thy self; God hath placed a Brook under thee, shake the foot of this Palm, and the Dates shall fall, gather them up, eat and drink, and wash thine eyes; say unto them that thou shalt meet, that thou fastest, and hast made a Vow not to speak to any one, until the Fast be accomplished. Her Parents met her while she bare her Infant, and said unto her, Oh *Mary*! behold a strange thing! Oh Sister of *Aaron*! thy Father did not command thee to do evil, neither was thy Mother unchaste: she made signs to her Infant to answer them; they said, How shall the Infant in the Cradle speak? Then her Infant spake, and said, I am the Servant of God, he hath taught me the Scripture, hath made me a Prophet, blessed me in all places, and commanded me to pray unto him; he hath recommended to me Purity thro the whole Course of my Life, and to honour my Father and Mother; he hath not made me either violent or malicious, praised shall be the Day of my Birth, the Day that I shall die, and the Day of my Resurrection. Thus spake *Jesus*, the Son of *Mary*, with Truth, of which ye doubt: God approveth not the Discourse of them that say he hath a Son; praised

sed be God; when he willeth any thing, he saith, Be thou, and it is; he is mine and your Lord, worship him, this is the right way; there be Persons, who in this regard have been of different Opinion, but Misery is upon the Incredulous. They shall be miserable at the Day of Judgment. The Infidels are manifestly erroneous from the right way; if thou preach to them the Torments of Hell and their Ignorance, they will not hear thee. We are Lords of whatsoever is on earth, and dispose of every thing at our pleasure, they shall be one day assembled before us to be judged. Remember thou what is written of *Abraham*, he was a righteous Man, and a Prophet; he said to his Father, Adore not what neither seeth, nor understandeth any thing, and that cannot be profitable. I know what ye know not, follow me, and I will conduct you into the right way; worship not the Devil, he is disobedient unto God; otherwise I fear that God may chastise you, and you may be in the number of the Damned. He answered, Oh *Abraham*! dost thou abhor my Gods? Unless thou change thy Discourse, I will stone thee, depart from me for a long time. He said, May God inspire you, I will pray for you, he is exceeding good, and will hear my Prayers: Whom will ye adore, when I shall be gone from you? Worship God my Lord, and your Prayers shall be heard. He departed from them, and worshipped one God. We gave him two Sons, *Isaac* and *Jacob*, both Prophets; we conferred our Grace upon him with an eloquent and true Tongue. Remember thou what is written of *Moses*, he was a righteous Man, our Prophet and Messenger; we called him on the right side of Mount *Sinai*, drew him near unto us, and taught him our Secrets; we thro special Grace gave him a Brother, named *Aaron*. Remember thou what is written of *Ismael*, he exactly observed what he promised, was a Prophet, and an Apostle of the Lord, preached Purity, and recommended to Men to make their Prayers often, and was pleasing to his Lord. Remember thou what is written of *Enosh*, he was a just Man, and a Prophet, and we took him up to an exceeding high place. God gave his Grace to these Men; among the Prophets of the Lineage of *Adam*, among them whom we caused to embark with *Noah*, among those of the Lineage of *Abraham*, and *Israel*, and among those that we assembled and guided

guided into the right way. When the Miracles of the Merciful were related to them, they fell prostrate, and adored him with Tears in their eyes; their Posterity forsook their Footsteps, abandoned the Law, and followed their own Appetites; but they shall be precipitated into Hell, except such as shall be converted, and do good Works, they shall enter into Paradise, and no injustice shall be done to them, they shall enter into the Garden of *Eden*. What the merciful [God] doth promise, is infallible; they shall hear nothing spoken in Paradise that shall displease them; they shall hear the Salutation of Angels, and Morning and Evening shall have what they desire: such is Paradise, which God giveth to his Creatures that have his Fear before their eyes. I * descend not from Heaven, but by the Permission of thy Lord, he is Master of our Actions in Heaven and Earth, and of whatsoever is between them; he hath not forgot thee, worship him, and persevere in thy Adoration, knowest thou any Person that is named like him? Man saith, What, shall I die and rise again? He considereth not that God hath created him of nothing; I will one day assemble the Infidels and Devils, I will cause them to appear at the Gate of Hell upon their Knees, and will cast upon them all manner of Misery, because they have increased their Impiety towards their Lord. I know such as deserve to burn in Hell, they shall be thrown thither headlong; this is a most just Sentence pronounced by the Lord. I will save the Righteous, and forbid Infidels to fall upon their Knees before Idols: when the Unbelievers, and many of the Faithful heard my Commandments preached, they said among themselves, that they were in a better way than their Neighbour; how many have we destroyed before them in past Ages, more rich than they, and Hypocrites like unto them? Say unto them, God prolongeth the Life of the Erroneous, that they may know their Errors, and learn the Knowledge of the Pains prepared for them, they shall understand who shall be the most miserable; and who shall have been most weak in their Faith, and least affectionate to the Service of his Divine Majesty. God

* *Gelaldin saith, that Mahomet complaineth to the Angel Gabriel for having been so long absent from him.*

See Gelal-
din.

shall increase their Faith, who shall follow the right way ; and such as be obedient to him, shall enjoy his Grace. Hast thou considered the Action of the Wicked ? They demand, if they shall have Riches and Children after their Resurrection ? Would you know what shall be ? would you capitulate with the Merciful ? I will not do it ; I will write all that they say, and will add to their Miseries ; I will give to them in this World what they require, and they shall rise again naked, (without Treasure and Children.) They adored Idols, to have their Protection. Certainly they erred in that Adoration ; they shall renounce them, and be their Enemies at the Day of Judgment. Seest thou not, how we have sent the Devils against Unbelievers, to seduce them ? Be not impatient to see them punished, they shall be judged at the Day appointed. Be thou mindful of the Day, when I shall assemble all the Righteous in the Presence of God, and precipitate all the Wicked into Hell ; their Prayer shall not be heard, except such as have accomplished their Promises made to the Merciful. They have said, Do ye believe that God hath a Son ? You utter a strange thing ; it wanteth not much, but that Heaven and Earth open themselves, and that the Mountains fall with their utter Destruction. They call God, God the Son ; God hath not to do with a Son : whatsoever is in Heaven and Earth adore him ; he knoweth the account and number of all things of the World : Men shall appear before him at the Day of Judgment, and the true Believers that shall do good Works, shall be beloved of his Divine Majesty. We have sent thee the Alcoran, written in thine own Language, that thou mayst proclaim the Delights of Paradise to them that fear me, and preach the Torments of Hell to such as dispute with Obstinacy against the Faith. How many of the Wicked have we destroyed in past Ages ? Hast thou heard speak of them ? Hast thou heard mention of their Memory ?



C H A P. XX.

The Chapter of Beatitude, and of Hell, containing an Hundred and Thirty Verses, written at Mecca.

Reader, The Mahometans have entituled this Chapter *Tthe*; which is two Letters of the Arabique Alphabet, to wit, *Tt* and *He*; where in this place, *Tt* signifieth *Thouba*, that is to say, *Beatitude*; and *He* *Haoibe*, that is to say, *Hell*. See the Gloss, and Interpretation of *Geladin*, and *Bedaoi*; they have entituled this, *The Chapter of Beatitude and of Hell*.

I N the Name of God, gracious and merciful. We have not given thee the Alcoran to torment thee, but to instruct therein the Righteous. It was sent thee by him that created the Heavens and the Earth; the Merciful sitteth on his Throne; whatsoever is in Heaven and Earth, whatsoever is between them and beneath the Earth, appertaineth to him. He knoweth thy Thoughts, he understandeth what thou keepest secret, and what thou makest manifest. God! there is but one God, all the glorious Names of the World are due unto him. Knowest thou the History of *Moses*? When he beheld the Fire, he said to his Family, Stay ye here, I see a great Fire, I will bring to you a Spark, and you shall find in it the right way. When he approached, it was said unto him, O *Moses*! I am thy Lord, put off thy Shoes, thou art in the holy Valley of *Toi*, I have elected thee among thy People, hear my Word, and receive mine Inspirations; I am God, there is none other God but I; worship me alone, and make thy Prayers as it is ordained: the Hour unknown to the World approacheth, wherein I will recompense and chastise every one after his Works. Take heed lest the Wicked seduce thee from the right way; if thou follow their Appetite, thou shalt be destroyed: Is it not what thou hast sworn to me? He answered, Lord, I will apply my self unto thee,

thee, and will lean upon my Staff; I will beat the Fruits of the Trees to make them fall upon my Flocks; I have yet another manner to nourish my Sheep with this Staff; I will make use of it to defend and preserve them from mischief. God said unto him, O *Moses*! cast that Staff to the ground; behold a Serpent, it creepeth, take it, and be not afraid, I will cause it to return to its former Condition; draw back thine Hand, and put it under thy Arm, it shall become white and shining, without harm and pain, it shall be a most certain sign of my Unity: I will give thee to see the Miracles of my Omnipotency; Go to *Pharaoh*, he is in an exceeding great Error, and seduced from the right way. *Moses* said, Lord, rejoice my Heart, and facilitate my Commission, unloose the Knot of my Tongue, that they may understand my Speech: give me *Aaron* to assist me in this business, that I may praise thee, and highly exalt thy Glory, thou only art our Protector. God said, Thy Prayer is heard, we were favourable to thee another time, when we inspired thy Mother to put thee into a Coffer, and expose thee to the River *Nile*; the Water drove thee to the Shore, whence *Pharaoh* took thee: I caused thee to be beloved of him, to have care of my People; when thy Sister sought Tidings of what was become of thee, she said, Who will guide us where he is? who will conduct us to him that keepeth him? We sent thee back to thy Mother, to stop her Tears, and put an end to her Affliction. Thou slewest a Man, we have delivered thee from the hands of thine Enemies, and have approved thy Perseverance: thou hast continued some time with the Inhabitants of *Madian*; after this we sent thee to preach our Commandments: I have made choice of thee, go with thy Brother to *Pharaoh*, and lye not in speaking of me, he is gone astray from the right way; speak to him both of you with Mildness, peradventure he will hearken to you, and will fear the Fire of Hell. They answered, Lord, we fear that he may torment, and rise up against us. He said, Fear nothing, I will be with you, hear what he will say, consider his Actions; address your selves to him, and say, We are the Messengers of the omnipotent God; dismiss with us the Children of *Israel*, and no more torment them, we are come hither by the Commandment of God, thy Lord. Salvation is for such as follow the right way, Damnation for them that blaspheme

pheme against his Law, and depart from his Commandments. *Pharaoh* said unto them, Who is your God? *Moses* said, My God is he that created the World, and guideth Men into the right way. *Pharaoh* said, What Law did your Predecessors observe? what is become of them? *Moses* answered, God knoweth in what Condition they are; nothing is concealed from God, he extended the Earth, and established the Ways; he causeth Rain to descend from Heaven, and maketh to spring forth the Plants, Herbs and Fruits which ye eat, and that nourish your Flocks. These things are signs of his Omnipotency to them that understand them. We created you of Earth, and to Earth will we make you to return, and will cause you to come out of it once again; we shewed Miracles to *Pharaoh*, but he was incredulous, contemned them, and said, Oh *Moses*! art thou come to drive us out of our Dominions with thy Magick? I will shew thee [Magick] like to thine; let us meet at a place and day prefixed between thee and me, to come together. *Moses* said unto him, Let us make choice of the day of your Feast; if it seem good to you, the People may assemble at the Sun-rising. After this Discourse, *Pharaoh* withdrew, recollected all his Subtilties, and at the day and hour prefixed came with his People to the place appointed, where *Moses* was, who said unto them, Misery is upon you, blaspheme not against God, he will punish you, and destroy them that blaspheme against him. The People of *Pharaoh* differed in Opinion what they should do, kept their Design secret, and said to *Pharaoh*, These two Men are Magicians, they would chase you from your Country thro their Magick, and seduce your Subjects from your Religion; recollect your Subtilties and Power, and chuse Persons capable to dispute against them, this day shall be happy to him that shall be victorious. They said to *Moses*, Wilt thou first cast thy Staff on the ground, or shall we ours? Their Cords and Staves arose against *Moses* thro their Magick, and crawled. *Moses* spake low, between his Teeth; we said unto him, Fear nothing, thou shalt be victorious, cast thy Staff in thy right hand on the ground, it shall devour what they have done, it is but Witchcraft and Magick, that produceth neither Profit nor Content. Then fell the Magicians of *Pharaoh* prostrate on the ground, and said, We believe in the God of *Aaron* and *Moses*. *Pharaoh* said unto

unto them, Believe ye in him without my permission? *Moses* is your Master, I will cut off your right Feet, and your left Hands; or your left Feet, and your right Hands; and cause you to be hanged on Palm-trees, that ye may know who is the more severe in his Chastisements, I, or the God of *Moses*. They said, the Miracles that thou hast seen, have they not touched thee? He that created us, doth things which are not in thy power to perform; thy Power extendeth only in this World, we believe in God our Lord, who will pardon our Sins: thou art the cause that he abhorreth us with our Magick, he is more powerful than thou, and eternal. Hell is prepared for Infidels, they shall find Repose neither in their Life nor Death; and the Righteous that shall do good Works, shall eternally enjoy the Pleasures of the Garden of *Eden*, wherein flow many delicious Rivers, such is the Reward of them that are purged from their Sins. We said unto *Moses*, Go out by Night with my People, and make them a dry Path thro the Sea; fear not that thine Enemies may overtake thee, neither be afraid of being drowned: *Pharaoh* shall follow them with his Troops; I will overwhelm in the Sea, and will mislead him with his People, he shall not follow the right way. O Children of *Israel*! we delivered you from your Enemies, and conducted you towards the Mountains of *Sinai*. We caused Manna and Quails to descend upon you, and said, Eat ye of the good things that we have given you, and be not ungrateful, otherwise my Wrath shall fall upon you: he upon whom mine Indignation shall fall, shall be thrown headlong into the Fire of Hell; I will be merciful to such as shall convert, do good Works, and follow the right way. O *Moses*! who pressed thee to absent thy self from thy People? He answered, Behold he that followeth my Steps, I am come up to receive thy Commandments. We after thy Departure estranged thy People from thee, and *Samery* seduced them from the right way; he returned upon his Steps to his People in great Displeasure, and said, O ye People! did not God promise to you all manner of Content? He protracted the Effect of his Promises, because of your Sins; will you that his Wrath fall upon you? Wherefore have ye transgressed what ye promised to me? They said, We have not transgressed our Promises of our own accord; we took the most weighty

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Ornaments of the People, and cast them into the Fire, *Samery* himself did cast them in ; he made the Body of a bellowing Calf, and said, with his Followers, Behold there your God, the God of *Moses* whom he hath forgotten : Saw they not that this Calf spake not to them, and that it had not power to do good or evil ? *Aaron* had said unto them, before the coming of *Moses* ; O ye People ! you have been seduced by this Calf ; the Merciful is your God, and your Lord, follow and obey me. They said, Shall we abide here until *Moses* return ? *Moses* at his return said unto *Aaron*, What hindred thee to follow me, when thou sawst them to turn aside from the Law of God ? Wherefore hast thou disobey'd me ? O Son of my Mother ! (said *Aaron*) drag me not by the Beard and Hair, I feared to displease thee, if I forsook the Children of *Israel*, and disobey thy Commandments. *Moses* said unto *Samery*, what was thy Design ? He answer'd, I saw what this People seeth not, I took an handful of the Earth of the Footsteps of the Messenger of God, and made the Figure of a Calf, the fairest that I could. *Moses* said unto him, Go, get thee from among us, thou shalt fly the Presence of Men all the Days of thy Life ; thou shalt say unto them, Come not nigh me, touch me not ; the time of thy Punishment is appointed, thou shalt not escape it : behold thy false God, behold the Calf which thou hast ador'd, I will cause it to burn, and will cast the Ashes thereof into the Sea ; your God is one God, and there is none other God, but the God that knoweth all things. Thus do I relate to thee things past : we have sent thee the Alcoran ; such as shall abjure it, shall bear their Burden at the Day of Judgment, and be eternally tormented : I will one day require an Account of their Burden, and will assemble them with all their Subtleties ; when the Trumpet shall sound, they shall demand of each other, how long they have continued in the World ? They shall say, That they have remained there but ten Days and ten Nights ; I know all that they will say : the most prudent among them shall say, that they have been but one Day. They shall enquire of thee concerning the Mountains ; say unto them, God shall tear them up, and level them with the Earth, thou shalt see them levelled and beaten down : Then shall Men without retardment follow him that shall summon them to universal Judgment, they shall humble themselves

selves before God, thou shalt that Day hear low and humble Voices, that Day shall Prayers be ineffectual, except of them that shall be pleasing to God, whom he will permit to speak. He knoweth whatsoever Men do in this World, and what must befall them in the other, and they know it not; they shall humble themselves, and hang down the Head before the living and eternal Lord: all Infidels shall be damned, and the Righteous and true Believers that have done good Works, shall not fear Injustice. We have sent the Alcoran in the *Arabick* Tongue, it teacheth Men our Commandments, peradventure they will fear Impiety; it teacheth them what they ought to know: Exalt the Glory of God, King of the World, he is Truth it self; press not thy self to read the Alcoran, until thou hast well understood it. Say, Lord encrease my Knowledge. We heretofore prohibited *Adam* to eat of the forbidden Fruit, he was unmindful of our Commandment, I found in him no Perseverance. Remember thou that we commanded the Angels to humble themselves before him; they humbled themselves, except the Devil, who refused to do it. Remember that we said, *Adam*, the Devil is thine Enemy, and the Enemy of thy Wife; he will endeavour to make you miserable, to cause you both to go out of Paradise, where thou suffereest neither Hunger nor Thirst, nor Cold, nor Heat. The Devil tempted them, and said, O *Adam*! I will conduct thee to the Tree of Eternity, a Treasure that shall never perish; they did both eat of the Fruit of that Tree, they knew their Filthiness, and took the Leaves of Trees to cover their Nakedness. *Adam* disobey'd his Lord, and became miserable; nevertheless he heard and pardoned him, and shewed him the right way. He said, Descend from Paradise, ye Enemies of each other, I will hereafter send you a Guide, he that shall follow him, shall not err, and shall be blessed: he that shall go astray, and will not believe in me, shall be miserable in the World, and blind at the Day of Judgment; that Day shall he say, Lord, wherefore hast thou made me blind? I had good Sight when I was in the World: I did this Day forget thee, as thou didst forget my Commandments; thus do I treat Infidels. The Torments of the other World are more grievous than those of the Earth, and of longer continuance: Do not Unbelievers tremble when they consider how many Men upon Earth

we have destroy'd in past Ages? Their Misery shall serve for example to them that are wise: had not thy Lord said, that he will defer the Punishment of the Wicked until the time appointed, he had already destroy'd them. Be patient, and endure their Discourse, praise thy Lord before the Sun arise, before it setteth, an hour before Night, and at the end of Day, thou shalt do a thing acceptable to him. The Life of the World is sweet to tempt you, but the Riches of thy Lord are better and eternal. Command the People to make their Prayers at the time appointed, and be not impatient towards them; I require no Riches of thee, I will enrich thee, and in the end Paradise shall be for the Righteous. The Unbelievers have said, if *Mahomet* sheweth not some Miracle from God, and knoweth not the Exposition of the Books of our Predecessors, we will not believe in him; we before his coming destroy'd many wicked Persons, who said, Lord, hadst thou sent us a Prophet, we had observed thy Commandments, before we became infamous, and laden with Ignominy. Say unto them, every one expecteth his End; expect ye, and ye shall one day know them that follow the right way, and have not erred.



C H A P. XXI.

The Chapter of the Prophets, containing an Hundred and Twelve Verses, written at Mecca.

IN the Name of God, gracious and merciful. The Day approacheth wherein the People shall render an account of their Actions, but they consider it not, and depart from the Commandments of God; if they hear them, they laugh, they understand them not, and keep secret their evil Intentions. Is not *Mahomet* a Man like to you? Will ye say that he is a Magician? you see the contrary: God heareth whatsoever is spoken, both in Heaven and Earth, and knoweth all things. They say certainly *Mahomet* hath dreamed what he speaketh, he

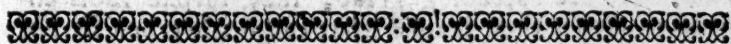
hath invented it, and is a Poet ; we will not believe him, unless he shew some Miracle, as did the Prophets that were before him. We have laid waste many Cities, because their Inhabitants were incredulous; we sent before thee but Men who were inspired of us : Enquire of them, to whom heretofore was given the Knowledge of the written Law, if ye know it not ; they were Men that did eat and drink, and were mortal : we effected what we promised to them, we preserved them with such as believed, and destroy'd the Incredulous ; we have sent you a Book to instruct you, will ye understand it ? How many Infidel Cities have we made desolate ? How many new People have we established in their place ? When they felt our Punishment, they fled ; fly not, and return to what hath delighted you, return into your Houses, peradventure ye will yet covet the Riches of the Earth ; they said, Misery is upon us, we are to blame ; thus did they talk, until they were destroyed. We have not created Heaven and Earth, and whatsoever is between them, to sport with ; had it been our Will that they should have scoffed on Earth, they should scoff likewise in Heaven. On the contrary, I oppose the Truth to Falshood, to confound it, and in effect it doth confound it. Misery shall be upon you, because of your Blasphemies ; whatsoever is in Heaven and Earth, is God's ; the Angels are not asham'd to worship him, they praise him day and night, and exalt his Glory without Blasphemy. The Infidels worship Gods made of Earth ; have they Power to create any thing ? Were there in Heaven and on Earth another God, they would not accord : prais'd be God, Lord of the Universe, what the Infidels relate is untrue. He asketh no counsel when he will do any thing, as do Men ; will they worship any other God but him ? Say unto them, produce your Arguments, behold what we have to speak unto you, behold our Reasons, and those of our Predecessors : Certainly the greatest part of them are ignorant of the Truth, and go astray. We inspired into all the Prophets which we sent, that there was but one God that ought to be worshipped. They said, believe ye that the Angels are the Sons of God ; on the contrary, they are his Creatures, he loveth them, they speak not but after him, and obey what he commandeth them, he knoweth all their Actions past and future ; they pray for
no

no Man but thro his Permission, and fear to displease him. Who among them will say, I am God, instead of God? he shall be cast headlong into the Fire of Hell; thus do I treat Unbelievers. Know they not that the Heavens and the Earth were shut up? We open'd them, and gave life to every thing, through the Rain which we made to descend; will they not believe in my Unity? We created the Mountains to hinder the Earth to move, we made therein Ways large and spacious for our Creatures, we cover'd it with the Heaven, and have exempted it from falling; nevertheless they despise our Commandments. It is the Lord who created Day and Night, the Moon and the Sun, all things praise and exalt him in Heaven: We created no Person to dwell for ever on Earth; all Men shall taste of Death. I will prove you with Good and Evil, and ye shall appear before me to give account of your Actions. The Infidels scoff at you, when they see you, and say, Behold them that deride our Gods! They obey not the Commandments of God; he created Man of Dust, and shall shew you the Effects of his Omnipotency: be not impatient to see the Punishment of the Wicked, who say, when shall be the Day of Judgment? Did they know it, they would remove the Fire from their Backs and Visages; that Day shall surprize them, it shall astonish them when they think least of it; they cannot retard it, and shall be depriv'd of Protection. Certainly they scorned the Prophets that were sent before thee, but they were punish'd after their Demerits. Say unto them, who but the merciful [God] preserveth you Day and Night? Nevertheless ye reject his Commandments: Have they any other God but me, that is able to save them? Their Gods cannot defend themselves: I will not protect them, yet will I enrich them, as I enriched their Fathers, and will prolong their Life, to punish them on Earth. Know they not that their Estates diminish on all sides thro thy Conquests? Is it so, that they are victorious? Say unto them, I preach to you what God hath inspired into me, but the Deaf hear not when they are exhorted. When they are a little touched with the Chastisements of God, they say, Oh Misery! we are to blame, and are unjust. I will weigh their Works at the Day of Judgment, that I may do Injustice to no Person, of the Weight of a Grain of Mustard-seed, and will most exactly account.

We gave to *Moses* and *Aaron* the Book that distinguisheth Good from Evil, and commanded them to preach our Commandments to them that had our Fear before their Eyes. That Book is blessed, and was sent from us; nevertheless Unbelievers reject and condemn it. We heretofore instructed *Abraham* in the right way, and knew that he was a Righteous Man. Remember thou that he said to his Father, and his People, What Idols do ye adore? They said, We find that our Fathers ador'd them; he said unto them, your Fathers and you were exceedingly erroneous. They said, Dost thou speak the Truth, or dost thou jest? He said, Certainly your Lord is the Lord of Heaven and Earth; I swear to you that he created them. Having convinced those Idolaters, he said, By God I will make war upon your Idols; he broke them with an Hatchet in their absence, except the greatest Idol, on which he hung his Hatchet, and said, Peradventure they will accuse him to have broken the other. Seeing at their return their Idols broken, they said, Who hath in this manner handled our Gods? he is impious. We heard it is a young Man, nam'd *Abraham*, who derideth them; bring him before the eyes of the People; perhaps they shall find Witnesses of his Action. They said unto him, Oh *Abraham*! It is thou that hast so abused our Gods: He said on the contrary, It is that great Idol. They enquired of each other if those Idols spake, and if they had Motion; and afterwards they returned to themselves, and said to the People, Ye are to blame to adore those Idols: he threw them headlong against the Ground, and they said, Oh *Abraham*! thou well knewest that they spake not at all. He answer'd, Why then do ye worship what can neither benefit nor hurt you? You defile your selves in adoring them instead of God: Do ye not know him? Then they said, Burn *Abraham*, and let us defend our Gods, if ye are righteous Men; but we commanded the Fire to lose its Heat, to preserve *Abraham*. They would have tormented him, and we destroy'd them; we saved him as we preserved *Lot*: we conducted him into the Land of Blessing, gave him *Isaac* and *Jacob*, and the Children of their Children, righteous Men, and true Believers, to instruct the People in the way of Salvation; we inspired them to do good Works, to pray at the time appointed, to pay Tithes, and to worship us. We gave to *Lot* Prudence
 † and

and Knowledge, and deliver'd him from the Inhabitants of the City, who were the most vicious upon Earth: we were gracious to him, because he was righteous. Remember *Noah*, and that he heretofore invoked us; we heard his Prayer, and delivered him from great Danger, and all that were with him in the Ark: we deliver'd him from the Hand of the Wicked, whom we drowned. Remember *David* and *Solomon*, who render'd Justice in the Field, whereinto the Flocks of the Village entred by night without Shepherds. We are witness of their Judgments, we instructed *Solomon* in Justice, we gave him Prudence and Knowledge. The Mountains ador'd us with *David*, and with him the Birds praised us: we were with them when they praised us. We taught you the Manner of sowing [Seed] to preserve you from Necessity, peradventure ye will be thankful to me. We commanded the Winds to obey *Solomon*, and know all that he did. The Devils obey'd him, they dived into the Sea, to fish for Gems for him, and travel'd also in other Matters; and we hindred them to act Mischief against Men. Remember *Job*, who pray'd to his Lord, and said, I am in exceeding great Affliction; thou art the Merciful of the Merciful: We heard him, and deliver'd him from his Affliction; gave to him our Grace, and to his Family, and to them that were with him, who had patience, and trusted in me. Remember *Ismael*, *Enoch*, * *Delcafel*, and *Zachary*, they persever'd in well-
* Delcafel is Ely. See the Book composed by Abdelbaky.
doing; we gave them our Grace, because they were righteous. Remember *Jonas*, who forsook his People in displeasure; he believed I could do nothing against him: but he cry'd in the dark, and said, There is no God besides thee, praised be thy Name; I am to blame for having offended thee. We heard him, and deliver'd him from his Disaster. Thus do I protect true Believers when they invoke me. Remember *Zachary*, who made his Prayer, and said, Lord, I know there is no better Heir in the World than thy self; yet let me not die without Issue: We heard his Request, gave him a Son, named *John*, and render'd his Wife fruitful. All these Prophets went on with Alacrity to do well, and invoked us with Humility, with desire to obtain our Grace, and with Fear of the Torments of Hell. Remember *Mary*, whose Womb I blessed; we inspired into her our Spirit, and gave her a Son, a Miracle in the World.

Your Law is one only Law, and I am one only God, worship me, and be not impious; ye all shall appear before me to be judged. I will protect the true Believers that shall have done good Works, and will write what they shall do for their Reward. Misery is upon the Cities that we have ruined; their Inhabitants shall not return into the World, until the Passage be open'd to *Jagog* and *Magog*, and they come running from the eminent Places of the Earth; then shall the Day of Judgment approach. The promised Truth shall not be far off, it shall trouble the Sight of the Wicked, who shall say, O misery! we are miserable, we did not foresee this Disaster, we have been exceedingly to blame for having offended God. It shall be said unto them, Ye worshipped instead of God, the Firebrands of Hell, into which ye shall be cast headlong. Had your Idols been Gods, as ye believed, they should not have entered Hell. They, and those that have ador'd them, shall be eternally damned: they shall groan, complain, and shall not be heard: Such as shall be in Paradise, shall be far remote from them; they shall not hear their Howlings, and shall enjoy eternally what they desire. The Cries of the Damned shall not afflict them. The Angels shall meet them when they come out of their Graves, and shall say, Behold now the Day that was foretold you in the World; a Day wherein we will open the Heavens, and the Book of the Account of all Men, as we promised to your Predecessors. We exactly perform what we promise: We have written in the Old Testament, and afterwards in the Alcoran, That the Righteous shall inherit the Earth. This Book shall teach the way of Paradise to them that shall worship me. We had not sent thee, but in favour of Men; say unto them, God hath always inspired into me, that your God is one God, will ye not obey him? If they go astray, I have taught you how they must be treated. Say unto them, I know not whether the Punishment denounced to you shall be speedy or tardy. God knoweth what is known and unknown in the World; I know not whether he will try you, or defer his Punishment until the time appointed. He is a most just Judge, and most merciful; he is not such as ye speak him.



C H A P. XXII.

*The Chapter of Pilgrimage, containing Seventy
and Seven Verses, written at Mecca.*

IN the Name of God, gracious and merciful. O ye People ! fear God. The Earthquake that shall happen at the Day of Judgment shall be wonderful ; ye shall that Day see Mothers forget their Children, and every one shall bear his own Burden ; ye shall see Men drunk, not with Wine, but amazed and astonished at the great Judgments of God. There be, who dispute of the Deity with Ignorance, and follow the Will of the Devil, voluntary and obstinate : It is written, he shall seduce them that obey him, and shall conduct them into Hell. O ye People ! if ye doubt of the Resurrection, consider how we created you of the Dust of the Earth ; with a little Water sprinkled upon the Dust of the Earth ; with congealed Blood, and a little Flesh intirely, and not intirely formed. I form in the Wombs of Women, what seemeth good to me at the time appointed ; I cause you to come forth Children, then I give you Life, and make you to arrive to the Age of Virility ; some die young, and others live to extremity of Age, to the end they may learn to live well. Consider the Earth, dry, dead and barren ; when we shall cause Rain to fall, it shall change the Face, shall produce and nourish its Fruits of all sorts, fair and pleasing : Because God is Truth it self, he raiseth again the Dead, and is omnipotent. There is no doubt but the Day of Judgment approacheth, and that God will cause the Dead to rise again. There be Men that dispute of God without Knowledge, without Reason, without Authority, and go astray from the way of his Law ; they shall be full of Ignominy and Shame in this World, and shall feel in the other the Pains of Hell. God doth no injustice to his People. There be who adore him with scruple ; if Good befall them, they persevere to adore him ; if Evil, they return to their Impiety, and lose the

See Kitab
el tenoir.

the Riches of Earth, and the Riches of Heaven : These two Losses are exceeding great ; they invoke Idols instead of God ; they invoke what can neither benefit nor hurt them : Such Prayers are By-ways, far remote from the Commandments of God ; they worship that which doth rather mischief than advantage them. Certainly God shall make the true Believers, that do good Works, to enter into Gardens, wherein flow many Rivers ; he doth what seemeth good to him. He that is angry that God giveth Succour and Protection to *Mahomet* in this World, and in the other, let him tie a Cord to a Beam of his House, and hang himself ; he shall see if his Choler will be allayed. God hath sent the Alcoran, as heretofore he sent the other Scriptures ; it containeth his Commandments clear and intelligible ; it guideth into the right way whom it pleaseth him : He at the Day of Judgment shall judge the Differences that are between the Faithful and Infidels, between the *Samaritans*, the Christians, and Idolaters ; he is omniscient. Seest thou not that all that is in Heaven, and on Earth, the Sun, the Moon, the Stars, the Mountains, Trees, and Beasts, adore him ? Many worship him with Zeal, but many likewise merit to be punished : None shall esteem him, whom God shall despise ; he doth as seemeth good to him. These two contrary Parties, the Believers and the Infidels, have disputed of the Deity ; but the Infidels shall be encompassed with Flames of Hell, they shall have Shirts of Fire, boiling Water shall flow in upon their Heads, the Fire shall burn what is in their Bellies, and shall roast their Skin, they shall be beaten with Clubs of Iron ; when they think to go out of this Fire, they shall enter further into it, and be eternally tormented. God shall cause the true Believers, that have done good Works, to go into Gardens, wherein flow many Rivers ; they shall be adorned with Bracelets of Gold and Pearls ; they shall be clothed with Silk, and enjoy eternal Felicity, because they have professed his Unity ; and the Infidels shall suffer great Torments, for that they have hindred the People to embrace the Faith, and visit the Temple of *Mecca*, which God hath established to be therein adored of all the World : He that shall be solicited to visit it, and shall enter it with design to return to his Impiety, shall be severely punished. Remember that we shewed to *Abraham* the place to build the Temple

ple of *Mecca*; that we commanded him to adore me alone, and to purge my Temple from Idols, for the satisfaction of them that should there make Proceffions. Men shall come thither to visit thee from all parts, on foot and on horseback; they shall receive Profit, they shall there make their Prayers at the times appointed, and at the days nominated; they shall thank the Lord for his Benefits towards them, and the Riches which he hath given them; and shall make likewise Proceffions at the old Temple. He that shall reverence it, shall do exceeding well, and shall be recompensed of his Lord. It is lawful for you to eat of all clean Beasts, except of such as have been heretofore prohibited: Depart from the Pollution of Idols; beware of bearing false witness, and be obedient to God. He that saith, God hath a Companion, is like to him that fell headlong from Heaven, whom the Birds devoured, and the Wind cast into a remote place, full of Miseries. He that shall reverence the Signs of the Power of God, will not doubt of his Law, and shall be rewarded for his good Works at the time appointed, if he visit the old Temple of *Mecca*. We have given to all Nations of the World a Law to offer their Sacrifices, and to return thanks to their Lord, for having given them advantage above all sorts of Beasts. Your God is one God, obey his Commandments, proclaim a great Reward to them that are obedient to him, to them that tremble with Fear, when they hear mention of his Name; that are patient in their Adversity, that pray at the time appointed, and dispense in Alms some part of the Wealth that we have given them. We have created the Female Camel for a sign of our Unity, she shall be profitable to you in this World. Remember to pronounce the Name of God, when ye shall sacrifice her, standing on her feet; when she shall fall dead on the ground, eat of her Flesh, if it like you, and give to eat to such as shall require it. We have made her subject to you; peradventure ye will be thankful to me for this Grace. God promoteth before him, neither the Flesh of this Beast, nor the Blood, but only the good Works that ye perform. He hath thus subjected it, that ye may exalt it, and give him thanks for having guided you into the right way. Proclaim to the Righteous, that God will remove far from them the Malice of the Wicked; he abhorreth Traitors, and the Ingrateful. Declare

The Pilgrims sacrifice a Camel at Mecca:

to

See Gelal-
din.

to such as fight against Infidels, to repair the Injury they have done them, that God is sufficiently powerful to protect them. When they were driven from their Houses without reason, they said, God is our Lord; had not God stirred up the People against each other, the Convents of the Religious, the Churches of the Christians, the Synagogues of the Jews, and the Temples of the Believers, had been ruined, thro the Multitude of the Wicked, and their Malice. The Name of God is exalted in the Temples of Believers, and therein is his Law defended and protected. God is most strong; he hath all power over his People. Those whom God hath established on Earth, with Victory over their Enemies, make their Prayers in the manner ordained; pay Tithes, and enjoin to do what is honest and civil; forbid to do what is prohibited of God, who knoweth the end of all things. If the Infidels traduce thee, their Predecessors traduced *Noah, Aod, Chaib, Abraham, and Lot*, they also slandered *Moses*: God for a time deferred their Punishment, but in the end most severely chastised them. How many Cities have we destroyed, because of their Impiety? We have overthrown and made them desart, thro the Death of their Inhabitants. Shall those of *Mecca* walk for ever upon Earth, with an hard Heart, without reflecting upon what hath heretofore befallen the Infidels? Their Eyes are not blind, but their Hearts are blind, and hardened: They will require thee to cause the Wicked to be speedily chastised; God will not go against what he hath promised: One Day before thy Lord, is a thousand Years before Men. How often hath the Punishments of impious Cities been deferred, that in the end were destroyed? The whole World shall one day be assembled before me, to be recompensed after their Merits. Say unto them, O People! I preach unto you publickly the Torments of Hell; such as shall believe, and do good Works, shall receive Pardon of their Sins, and a precious Treasure; they that shall endeavour to make void the Faith, shall be damned. We sent our Prophet to read only our Commandments to the People; the Unbelievers read many things that are not in the Alcoran; but God hath made vain what the Devil had there inserted, - and confirmed the Precepts of his Law: What the Devil there inserted, serveth for Sedition to them that are weak in their Faith, and have an
hard

hard Heart. The Infidels are in an exceeding great Error, and are far from the Truth. Such as have the Knowledge of Scripture, know that the Alcoran is Truth it self, which proceedeth from thy Lord: They believe in it, and humble their Heart in reading it. God guideth into the right way such as believe in the Truth: The Infidels shall be in doubt, until they be surprized of the Day of Judgment. That Day shall they be rigorously chastised, that Day shall God command, and judge the Good and the Bad; the Righteous that shall have believed, and done good Works, shall enter into delicious Gardens; and the Infidels that shall have disobeyed his Commandments, shall suffer exceeding great Torments. They that departed from *Mecca*, and went *See Gelal-* to *Medina*, to abandon the Society of Unbelievers, and *din.* were slain, or died of Sickness, shall be rewarded of his Divine Majesty. God is the greatest Benefactor in the World; he shall give them to enter where they shall desire; he is omniscient and most merciful. The Believers that shall take Revēge of the Injury that the Unbelievers have done them, shall be protected of God: He is gracious and merciful towards his People; he maketh Day to enter into Night, and Night into Day; he heareth the Prayers of true Believers, and seeth whatsoever they do, and will protect them, because he is Truth it self. Idols are but Vanity; and God is most high and omnipotent. Dost thou not consider that God sendeth the Rain from Heaven, and that the Earth becometh green? He is benign to his People, and knoweth all [things:] whatsoever is in Heaven and Earth, is his; he hath no need of his People, and ought to be exalted. Seest thou not that God hath subjected to you all the Beasts that are upon the Earth? Seest thou not that the Ship runneth upon the Sea, thro his Command, to transport you and your Substance? Seest thou not, that he hindreth Heaven to fall upon the Earth? Certainly he is benign and merciful; he it is that hath given you Life and Death, he shall make you to die, and shall raise you again, nevertheless Man is ingrateful for his Favours. We have given a Law to all the Nations of the World, to guide them into the right way; if they observe it, they will not dispute against thee. Invoke thy Lord, thou art in the right way; if they dispute against thee, say unto them, God knoweth all your Actions, he shall judge your

your Differences at the Day of Judgment: Knowest thou not that God knoweth whatsoever is in Heaven or in Earth? All is written, and this is most easy to his Divine Majesty. Idolaters adore without reason Idols that understand not whether they be Gods or no, that shall be without Protection at the Day of Judgment; when they preach to Men my Commandments, they know by their Countenance those that are impious, and ingrateful for my Graces; they would with Wrath fall upon them that instruct them. Say unto them, I declare unto you things more grievous: God hath prepared the Fire of Hell to chastise Infidels. O People! A Parable is related to you, hear it. All the Idols that ye adore, cannot create a Fly, when they shall be assembled to do it; if the Flies corrupt any thing that is offered to them, they have not the power to drive them away, because of their Impotency, and the Weakness of them that adore them: They praise not God in that manner as is just and reasonable, he is most strong, and most powerful; he hath chosen Messengers to bear and execute his Commandments among Angels and Men; he heareth whatsoever they say, beholdeth whatsoever they do, he knoweth whatsoever they have done, and all things obey him. O ye that believe! honour and worship your Lord, and do good, perhaps you shall be blessed: Fight for the Establishment of his Law with Affection, he hath chosen you to follow it; he hath not given you a Law heavy and troublesome, it is the Law of *Abraham* your Father; he hath stiled you the Resigned to God, before the coming of the Alcoran. The Prophet shall testify against you at the Day of Judgment, and ye shall testify against the People, that the Prophet hath preached to them the right way; persevere in your Prayers, pay Tithes, and trust in God, he is your Lord and your Protector.





C H A P. XXIII.

The Chapter of True Believers, containing an Hundred and Eighteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. Certainly the true Believers shall be blessed, that make their Prayers with Humility; they abstain from reviling, they pay Tithes, they commit not Whoredom, they touch not other Women than their own, and their Slaves; such as covet others, transgress the Bounds of Reason; they that faithfully preserve what hath been entrusted to them, they that effect what they have promised; and that make their Prayers at the time appointed, shall be Heirs of Paradise, where they shall dwell eternally. We formed Man of the Dust of the Earth, with Mire, Blood congealed, with a little Flesh and Bones, which we invested with Skin; we another time created him, when we breathed to him the Soul into the Body, and blessed him, as one of our fairest Ornaments. O Men! ye all shall die, and shall rise again at the Day See Gelal- of Judgment; we created above you seven Heavens, din. and have care of the Conservation of all People that are beneath; we send Water from Heaven to satisfy your Necessities; we make it to fall upon the Earth, and have power to cause to pass away and deprive you [of it.] We have created, and made Gardens to bring forth Date-trees, Grapes, and many other Fruits, by which ye live; we created Trees in the Mountains of Sinai, that produce Oil and * Tincture; ye receive great ad- * Or, dying Colours. vantage by Beasts, they sustain you with Milk, and afford you many other Profits, ye mount them; and Ships also to carry you whither ye desire to go. We sent Noah, who spake to the People, and said, Worship one God alone, what other God will ye implore but him? Will ye not fear to worship another? The chief among the People that were Idolaters, said to their Adherents,

herents, This Man is a Man like your selves, he would appear and be esteemed more than you ; if God would be adored alone, as he saith, he would cause an Angel to descend, that should bring his Commandments ; we have not heard spoken to our Predecessors what he saith ; he is a Man possessed of the Devil, tarry, and ye shall see what will become of him. Then *Noah* said, Lord, protect me against them, and defend me from their Blasphemies ; we commanded him to build an Ark, when our Commandment was given to destroy the Wicked, and when the Water of his Chaldron boiled, we commanded him to enter into the Ark, with two Beasts of every Kind and Species ; all Men we destroyed, except them of whom we have before spoken : (we said unto him) Speak not to me for Infidels, they shall be drowned, when thou shalt have taken order for every thing that must enter into the Ark with thee. Say, Praise be to God, who hath delivered us from the Malice of the Wicked ; Lord, give us to descend in a blessed place, thou art the best Pilot in the World. It was a sign of my Omnipotency to prove the People of *Noah* : We treated after them another People, to whom we sent an Apostle, to instruct them to worship one God ; and he said, What God will ye adore other than God ? Will ye not fear his Wrath ? Their Doctors that were impious, who denied the Resurrection of the Flesh, and on whom we had conferred the Wealth of the Earth, said, he is a Man, he eateth and drinketh like you ; if ye obey not a Man like to your selves, shall ye be destroyed. Doth he promise you to return into the World, after having been Bones and Dust ? O Abuse ! O Abuse ! ye are abused in what he promiseth, he is a Man like others, he is a Lyar, we will not believe him. That Apostle said, Lord, preserve me from their Blasphemies, they shall repent suddenly of their Impiety ; then Thunder surprized them, and destroyed them, as they deserved : we made the Land dry and barren without Fruit, and created other Persons in their place. Man cannot die before his hour, and none can retard it ; we sent our Apostles and our Prophets to instruct the People, but they were slain one after another, every Nation traduced the Prophet that we sent them, and we made them serve for Examples to Posterity, and destroyed the Wicked. We sent *Moses* and his Brother

Aaron,

Aaron, to *Pharaoh* and his Doctors, with our Miracles, and with most intelligible Reasons; they arose against the Faith, they tormented the Children of *Israel*, and said, Shall we believe in a Man like to our selves, of them that obey us? They slandered both of them, and were in number of the Damned. We gave to *Moses* the Book of the Law, peradventure it will guide the Children of *Israel* into the right way; we created *Jesus*, and *Mary* his Mother, they are signs of our Unity; we established them in an eminent place, where they stayed near a Fountain. O Apostles and Prophets! eat of the Fruits of the Earth, and do good, I know whatsoever ye do; your Law is one Law, and I alone am your Lord; take heed to your selves, follow not the Law of the Infidels, every one liketh what he doth: depart from the Wicked, and leave them in their Errors, an account shall be required of them of the Riches, and of the Children that we have given them, but they know it not. Such as fear the Punishment of their Lord, that obey his Commandments, profess his Unity, give Alms of the Substance that he hath given them, and fear in their Heart that they are not acceptable to him, shall appear in his Presence; such as shall obey him, shall enjoy his Grace; he requireth not of any Man what he is unable to perform. We have a Book that declareth the Truth, no injustice shall be done to him that shall do what he is able; certainly the Infidels are in Ignorance of the Alcoran, they act what is quite contrary to that which is commanded true Believers; but we have punished the chief among them in their Prosperity. Be not this day resolute, ye shall not be protected of us. Our Commandments are taught you, nevertheless ye are returned upon your Steps, and are risen against the Faith, and in discoursing by Night, withdrew your selves from the Righteous. Consider they not the Words [of the Alcoran?] Doth it contain any thing that hath not been ordained to their Predecessors? Know they not the Prophet that God hath sent to them? Wherefore will they not acknowledge him? Will they say that he is possessed of the Devil? On the contrary, he teacheth them the Truth, nevertheless the greatest part of them detest him; if their Will had place, Heaven and Earth, and whatsoever is betwixt them, should be confounded. We have instructed them in the Law which they ought

to

to observe, but they have renounced it : Dost thou require of them any Recompence for thy Instructions ? Thy Lord shall reward thee, there is none that is of power to recompense thee better than He. Call them to the right way ; such as shall not believe the Resurrection, shall err. If we pardon and deliver them from Affliction, they will still continue in their Errors, to their Confusion ; we heretofore chastised them, nevertheless they humbled not themselves, neither implored their Lord ; and when we opened upon them the Gate of our Judgments, they became desperate. God hath given you Sight, Hearing and Sense, but few among you return him thanks ; he it is that hath created you of Earth, ye shall one day be assembled before him to be judged ; he it is that giveth Life and Death, and maketh the difference of Day and Night, will you not honour him, neither consider ? On the contrary, they have said, as did their Predecessors, wherefore shall we die ? our Bones shall be Dust, and shall we rise again ? This was heretofore promised to our Fathers, and to us, certainly it is but an old Song. Say unto them, To whom appertaineth the Earth, and whatsoever is in the Earth, if ye know [its Creator and King ?] They will say, it is God's. Say unto them, Know ye not then, that he that created you, can raise you again ? Who is Lord of the seven Heavens ? who possesseth the Throne of Heaven ? They will say, it is God ; say unto them, Will ye not fear then to worship any other God but him ? Say unto them, Who is King of all things ? who sustaineth them, and is sustained of none ? They will say, that it is God. Say unto them, Why then do ye deceive your selves ? We have taught them the Truth, but they have rejected it, and said, that God had a Son ; were there another God with God, the one would undo what the other hath done, and they would rise the one against the other. Praised be God, what they affirm is not true, God knoweth that is past, the present, and the future, he hath no Companion. Say, Lord, give me to see the Effect of all that thou hast promised to them, and put me not among the Unjust, deliver us from evil, and do good to us, I know their Impiety ; Lord deliver me from the Temptations of the Devil, deliver me from their Malice. When any one among them dieth, he saith, Lord, permit me to return into the World, I will do

do better than I have done ; there is no return, it is to speak in vain, there is an Obstacle behind them, that detaineth them until the Day of Judgment: when the Trumpet shall sound, nothing shall retard them, they shall not glory nor discourse with each other ; the Ballance of the Blessed shall be heavy with good Works, and the Ballance of the Cursed shall be light of good Works. Have not my Commandments been preached unto you, wherefore did ye condemn them ? They shall say, Lord, our Misery prevailed over us, we are misled, Lord deliver us from this Misery ; the contrary was promised to us, truly we are exceedingly to blame. It shall be said unto them, Depart into the Fire, and never speak to come out. Many of them that worship me, say, Lord, we believe in thee, pardon our Sins, thou art merciful. Ye have derided them, O ye Wicked ! and have despised my Commandments, but I will reward them for their Perseverance, and they shall be blessed. It shall be said to those that rise again, How many Years have ye remained in the Earth ? They shall answer, We have been there a day, or some days ; ask of the Angels appointed to keep the account : ye have been there but a little time, did ye know it, do ye believe that I have created, and assembled you before me in vain ? Praise and exalt God, King of Truth, there is no God but he, he is King of Heaven ; he is void of Reason that invoceth another God with him, he shall give account of his Actions, and the Infidels shall be miserable. Say, Lord, pardon the Sins of the Righteous, thou art the great Merciful.



C H A P. XXIV.

The Chapter of Light, containing Seventy and Four Verses, written at Medina.

IN the Name of God, gracious and merciful. We have sent this Chapter, containing our Command-^{*} *A Man*ments clear and intelligible, peradventure ye will learn *or Boy kept* them. The ^{*} *Catamite* and the Concubine shall be whipt *unlaw-*Vol. IV. S *withfully.*

with an hundred Stripes; take heed lest Clemency cause you to forget the Precepts of the Law of God, believe in his Divine Majesty, and the Day of Judgment: some of the true Believers shall be Witnesses of their Punishment. The Catamite lying with a Concubine, or an Infidel, the Concubine lying with a Catamite or Infidel, these things are forbidden the true Believers. He that shall accuse an honest Woman of Adultery, shall be whipt with twenty four Stripes, unless he prove his Acculation by four Witnesses, and shall never be credited in Testimony. They that do such things, are without the Obedience of God, except those that repent, and satisfy what they owe, God shall be to them gracious and merciful. They that shall accuse their Wives of Adultery, and have no Witnesses, shall swear four times that they speak the Truth, and shall the fifth time call for the Curse of God to be upon them, if they be Lyars. The Wife shall be exempt from Punishment, if she swear four times that her Husband is a Lyar, and if the fifth time she pray that the Wrath and Indignation of God may be upon her, if what her Husband hath said be true: in this manner doth God gratify you, that ye may understand the Truth, he is most gracious and most wise.

*See Gelal-
din.*

*This is
Abdalla
bin Seloub.*

*One of
Mahomet's
Wives was
accused of
Adultery
with Sa-
fojian, by
Mahomet's
Enemies.*

That Troop that made defection from the true Believers with a Lye, and false Testimony, did you no harm; on the contrary, they did advantage you: every one shall bear the Burden of his Sins, the most malicious among them shall be thrown headlong into the Torments of Hell: It was an Happiness that ye heard the sense of the Believers from their own mouth, when they said, that those Men lyed impudently; if they had not presented those four Witnesses, they had found none other, they are Lyars; without the Grace and Mercy of God, they should have already felt great Torments in this World, and in the other, because of that Imposture. When they spake of what they were ignorant, ye deemed it to be nothing; but it is an exceeding great Sin before God, if when ye heard it, ye said, that to speak of those things did not concern you, ye knew it to be an Imposture: God forbiddeth you to relapse, if ye believe in his Law, he thus declareth to you his pleasure, he is omniscient and most prudent; such as desire to cast Obloquy among the true Believers, shall be rigorously chastised in this World, and in the other;
God

God knoweth that of which ye are ignorant : Had not God been favourable to you, he had chastised you in burning Fury, he is gracious and merciful. Oh ye that are true Believers ! follow not the Foot-steps of the Devil, he will enjoin you Vice and Sin ; had not God gratified you with his Mercy, not any among you should have been purged from that Imposture ; but God purifieth whom he seeth good, he heareth all, and knoweth all your Intentions. The most rich and powerful among you have not sworn to do good to their Parents, the Poor, or to them that fight for the Law of God ; nevertheless they do it not to them, and fly them : Desire they not that God should pardon them ? He is neither gentle nor pitiful, but towards true Believers. They that accuse of Immodesty, Women chaste, innocent, and faithful, shall be accursed in this World, and shall suffer great Torments at the Day, when their Tongues, their Hands, and their Feet, shall testify against them ; at the same time shall God pay to them what shall be due unto them without injustice, and they shall know that God is Truth it self. The wicked Women shall speak as the wicked Men, and the wicked Men as the wicked Women : The good Women shall speak as the good Men, and the good Men as the good Women ; the Good are innocent of the Imposture of the Wicked, they shall enjoy the Grace of God, and the Treasures of Paradise. Oh ye that are true Believers ! enter not into another's House without permission ; if ye salute them that dwell there, ye shall do well ; peradventure ye will be mindful : if ye find none of the House, enter not without permission ; if they speak to you to return, ye shall return, it is better (than to stay at the door.) God beholdeth all that ye do, ye shall not offend God, to enter into Houses inhabited, if ye have Affairs there ; God knoweth all your Intentions. Speak unto the true Believers, that they contain their sight, that they be chaste, that they do good, and that God knoweth all their Actions. Speak unto the true-believing Women, that they contain their sight, and that they be chaste, that they suffer nothing of their Beauty to be seen, but what ought to be seen ; that they cover their Bosom, and their Visage, that they permit them not to be seen, but by their Husbands, their Children, the Children of their Husbands, their Brothers, their

Nephews, their Sisters, their Women, and their Daughters, Maid-Servants, and Slaves, by their Domesticks, that are not capable of Marriage, by Children that regard not the Beauty of Women; and that they move not their Feet, to shew they are well shod. Implore pardon of God, peradventure ye shall be happy; many Maidens of your own Religion, the Daughters of the Righteous, or your Slaves, if they be poor, God shall enrich them with his Grace, he is most liberal and omniscient. Such as have not Means to marry, shall live chastely, until God hath given them Means: Such as have desire to marry their Slaves, shall have power to pass a Contract of Marriage, if they know them to be wise, and shall give them part of the Wealth that God hath bestowed on them. Despise not your Wives that are chaste, to commit Whoredom, if ye desire good in this World; if ye condemn them, God shall be to them propitious and merciful: we have sent to you these Precepts, clear and intelligible, like to them that were taught your Predecessors, to be preached to the Righteous. God illuminateth the Heaven and the Earth, as the Lamp that is in the Lanthorn of Chrystal, fed with Oil of the blessed Olive; it seemeth to be a Star full of Light, which goeth neither to the West, nor to the East, and yieldeth Brightness upon Brightness: God guideth by his Light whom it pleaseth him, he teacheth his People Parables, and is omniscient; he permitteth you to praise him in your Houses, there to be mindful of his Name, and to exalt him Evening and Morning. Oh ye Men! your Affairs ought not to hinder your Remembrance of his Divine Majesty, to make your Prayers at the time appointed, neither to pay Tithes. Fear the day when the Hearts of Men shall be perplexed, and their Sight troubled, when God shall reward and chastise every one after his Works, and shall augment his Grace upon the Good; he enricheth with his innumerable Benefits whom to him seemeth good. The good Works of the Wicked are like to Mists in a spacious Plain, they seem to be Water when afar off, and being approached, nothing is to be there found; they shall find before God the Book, wherein is written whatsoever they have done, he shall punish them according to their Demerits, he is exact to keep account. Their Actions are moreover like to the Darkness that is in the bottom of the Sea, that is covered

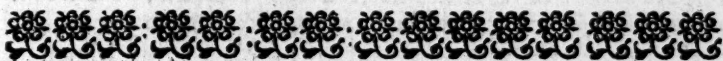
covered with Wave upon Wave, Obscurity and Dark-
 ness upon one another; he that is in this Darknes can-
 not see his Hand; he that shall not be illuminated by
 God, shall not see a jot. Seest thou not, that whatso-
 ever is in Heaven and Earth exalteth the Glory of God?
 The Birds extend their Wings before him to praise him,
 he heareth the Prayers of all his Creatures, and under-
 standeth the Praises that they give him, he knoweth all
 that they do, he is King of Heaven and Earth, the Re-
 fuge of all the World: Seest thou not how he assem-
 bleth the Clouds? how he placeth them one upon ano-
 ther? Considerest thou not how the Rain falleth thro
 their Pores? and that God causeth fresh Water to de-
 scend from the Mountains? He hath given it to whom
 seemeth good to him, he causeth the Brightness of Light-
 ning to approach Men, which blindeth their sight, and
 overwhelmeth the Day with Night? These things are
 Signs of his Omnipotency, to them that consider them:
 He created of a little Water all sorts of living Crea-
 tures, some creep upon the Earth, others walk upon
 two Feet, and others upon four; he created what plea-
 sed him, he is omnipotent. Certainly he hath sent a
 Law clear and intelligible, to conduct into the right way
 whom it shall seem good to him. The Infidels say, We
 believe in God, and his Prophet; nevertheless a Party
 among them abandon his Law, and believe not in his
 Divine Majesty: When they are called before God, and
 before the Prophet, to judge their Differences, many a-
 mong them refuse to come; if they come, it is with
 Contempt. They are greatly afflicted at heart, do they
 fear that God and his Prophet will do them injustice?
 On the contrary, they themselves are unjust. When
 the true Believers are called before God, and the Pro-
 phet, to be judged, they say, We have heard and o-
 beyed; they are not ignorant. Those that shall obey
 God, and his Prophet, shall be blessed. Many swear to
 fight gallantly for the Faith, when they shall be com-
 manded to march against the Enemy; say unto them,
 Swear not, your Obedience to the Prophet shall be pre-
 ferred to your Oaths, God knoweth whatsoever ye do.
 Say unto them, Obey God and his Prophet; if they be
 disobedient, they shall bear their Burden, and ye shall
 bear your own; if ye obey, ye shall follow the right
 way. The Prophet is obliged only to preach intelli-
 gly;

bly ; God promiseth to the true Believers, that shall do good Works, that they shall live long upon Earth, as he promised to them that were before them, that they might establish the Law that he gave them : he shall change their Fear into Assurance ; he shall deliver them from Terror, that they may adore him alone, without Companion. He that is wicked, will depart from the Obedience which he oweth to God : Make your Prayers at the time appointed, pay Tithes, and obey the Prophet, God shall give you his Mercy. Believe not that the Infidels are more powerful on Earth than we ; they shall be precipitated into the Fire of Hell. O ye that are true Believers ! your Slaves and your Servants of free Condition shall require leave of you, to enter where ye shall be thrice, *viz.* before the Prayer at Break of Day, after Noon, and after Supper ; they shall not offend in entering without leave, where ye shall be at another time ; they enter there to serve you. In this manner doth God teach you his Commandments, he knoweth the Humour of his Creatures, and is most prudent in all that he ordaineth. It is ordained to your Children, when they shall be at Age of Discretion, to demand of you Permission to do what they shall desire, as did your Predecessors : Thus doth God teach you his Commandments ; he is gracious and merciful. The old and decrepit Women shall not offend God, to quit their Veils, and discover their Faces ; provided it be without Vanity, and design to shew their Ornaments : If they abstain, they shall do well, God heareth whatsoever ye say, and knoweth all that is in your Hearts. The Blind, the Lamé, the Sick, and you also, shall not sin, to eat in the House of your Children ; at the House of your Father and Mother, Brothers, Sisters, Uncles, Aunts, Friends ; and in the House of your Servants ; ye shall not offend God, if ye eat together, or apart. When ye shall enter into any House, salute each other from God, with Blessing and Affection. Thus doth God teach you his Commandments, peradventure you will learn them. When those that believed in God, and his Prophet, repaired to the Prophet, they retired not without his Permission. Such as required leave (to depart) believe in God, and his Prophet ; they require leave of thee for any Business, license whom shall seem good to thee, and pray to God for them ; he is gracious and merciful.

Call

See Kitab
el tenoir.

Call not the Prophet, as ye call one another among you: *See Kitab* God knoweth such as shamefully depart out of the Temple, and the Trench. Such as disobey his Commandments, ought to take heed, lest some Mischief befall them, and that they suffer not great Torments. Whatsoever is in the Heavens, or on Earth, is God's: he knoweth if ye *See Gelal-* are zealous in your Faith, or be Hypocrites; he knoweth *din.* the Day wherein all the World shall be assembled before him [to be judged.] In that Day shall Men see what they have done: He knoweth all things.



C H A P. XXV.

The Chapter of the Alcoran, containing Seventy and Seven Verses, written at Mecca.

IN the Name of God, gracious and merciful. Prais'd be he that sent the Alcoran to his Servant to instruct the World; he is King of the Heavens and Earth; he hath no Son, nor Companion in his Reign; he created and ordained every thing. The Infidels worship Gods that can create nothing, and are things created; they can neither do them good nor evil; they can give neither Life nor Death, neither cause them to rise again. They say that the Alcoran is but a Fable of thine Invention, invented with the Assistance of some other Person; but they lye and blaspheme. They say, That it is but an old Song, and a Fable of the Antients that thou writest, and that thou studiest Morning and Evening. Say unto them, It was sent by him that knoweth all things in Heaven and Earth, altogether gracious and merciful. They said, Who is this Prophet? He eateth Bread and Meat, and walketh thro the Streets; we will not believe him, unless that an Angel descend from Heaven to preach to us with him; unless that Angel enrich him, and that he have a Garden full of good and savoury Fruits: he is but a Wizard, or one possessed of the Devil. Consider to what they compare thee; certainly they are in Error, and cannot find the right way. Praise and bless him that

is able to bestow on thee a greater Good, when it shall seem good to thee, to wit, Gardens wherein flow many Rivers, and Houses of Pleasure. They have denied the Certainty of universal Judgment, and we have prepared the Fire of Hell to punish them : Wrath shall carry them away with terrible Cries. When they shall behold the Place of the Assembly of Judgment; when they shall there appear, they shall be desperate, and shall cry, Oh Misery ! Cry not, O Misery ! cry O Miseries ! (in the Plural.) Ask of them which is better, and more advantageous, that or Paradise, which is prepared for the Recompence of the Righteous, where they shall dwell eternally with all manner of Felicity. This is it that God hath promised, and that which was impetrated of his Divine Majesty, (for them that have his Fear before their Eyes.) I will one day assemble Idolaters, with their Idols : God shall say unto them, You are they who have seduced my Creatures from the right way : they shall say, Praised be thy Name, we ought to have worshipped none but thy Divine Majesty ; but the Wealth that thou gavest to our Magistrates, and their Life, which thou didst prolong, caused them to forget thy Commandments : they were pernicious Men, in that they abjured thy Law ; they cannot this Day be exempt from the Punishment of our Crimes, neither protect us against thy Wrath. The Idolaters shall be rigorously punished. The Prophets that we sent before thee did eat Bread and Meat, and walked thro the Streets; we prove them one after another. Persevere, God beholdeth them that are patient, Those that believe not in the Resurrection, have said, The Angels are not descended from Heaven, we have not seen God : they are become proud, and are fallen into an exceeding great Error, but the Wicked shall one day be without Comfort. When they see the Angels, they shall cry, Help ! Help ! We will set before their eyes all the Sins that they have committed : the good Works which they shall think to have done, shall be like to Dust, which the Wind carrieth away ; and the Blessed shall enjoy a most certain Good, they shall hear of nothing but what contenteth them. When the Heaven and the Air shall divide themselves, and the Angels shall descend, then shall the Truth appear, and the Merciful shall reign. That Day shall be tedious to Infidels, they shall bite their Fingers, and say, Would to God I had

had followed the Prophet and his Apostle ! Oh Misery ! would to God I had not contracted Amity with such an Infidel ; he seduced me from the right way, he hinder'd me to believe in the Alcoran which God sent ; certainly the Devil hath tempted Men. Then shall the Prophet say, Lord, such as have followed me, have obey'd what is written in the Alcoran, and the Infidels have rejected it. We have appointed an Enemy among the Wicked, to every Prophet of them that were before thee, but it sufficeth thee that God guideth and protecteth thee. The Infidels have demanded if the Alcoran was sent all at once ; I have so done to confirm the Truth in thy Heart, I have sent it piece by piece, they shall not shew thee any thing like unto it. I have instructed thee in the Truth, clear and intelligible ; the Incredulous shall be confined in the Fire of Hell, and be most miserable. Certainly we gave to *Moses* the Book of the Law, we sent with him his Brother *Aaron* to assist him, and said unto them, Go both of you, preach unto Infidels, we will destroy them, unless they be converted. When the People of *Noah* despised our Commandment, we drowned them, and made them serve for Example to Posterity, and prepared great Torments for the Impious. Remember *Aad*, *Temod*, and those that dwelt nigh unto the Well, a long time after them ; we spake to them in Parables, and destroy'd them. Oh ye Wicked ! consider the Misery of the City, upon which fell that mischievous Rain that destroy'd them, because the Inhabitants believed not in the Resurrection. When the Infidels saw thee appear, they derided thee, and said, This Prophet would seduce us, and make us to abandon our God ; we had Patience, and deferred our Punishment. They shall know at the Day of Judgment them that have been seduced. Hast thou considered the Action of him that spake of his God after his Fantasy ? Wert thou his Tutor, to hinder him to speak ? Dost thou believe that the greatest part of the Wicked hear and understand what thou speakest to them ? They are like Beasts, and worse. Seest thou how thy Lord sheddeth the Rose ? were it his Will, it should be permanent ; the Sun hath caused it to melt, and attracteth it gently to himself. He it is that created the Night for Repose, and the Day for Labour. He it is that sendeth the Winds by his special Grace, he maketh Rain to descend from Heaven, to refresh the Earth, to
give

give it life, to water the Beasts, and for the Contentment of Men : we have divided it among them, that they may be mindful of our Grace ; nevertheless, the greatest part of them are ungrateful. Had we so pleased, we had sent to every City a Preacher, to preach unto the Inhabitants the Torments of Hell : obey not Infidels, preach to them frequently what is written in the Alcoran. It is God that hath sweetned the Water of *Euphrates*, that joined the two Seas, that made them salt, and put between them a Separation to hinder them to mix. He created Man and Woman of a little Water, to increase and multiply together. Thy Lord can do whatsoever him pleaseth, yet do the Infidels adore what can neither benefit nor hurt them, and assist the Devil their Master to tempt the World. We sent thee only to preach the Torments of Hell, and to proclaim the Joys of Paradise : Say unto them, I require not of you Reward for my Preaching ; he that shall be acceptable to God, will follow the way of his Law. Praise and exalt thy Lord, trust in him ; he knoweth all the Sins of Men, he created the Heavens and the Earth in six Days, and sitteth on his Throne : Learn this of him that knoweth it. When it was said to the Infidels, worship the merciful (God,) they said, what Merciful ? Shall we worship what ye appoint us ? and they added to their Impiety. Blessed be he that created the Signs of Heaven ; that created the Sun and the Moon full of Brightness and Light, and hath made the Days to succeed each other, to return him thanks for his Graces. The Servants of the Merciful, that walk with Humility, that salute the Ignorant when they speak to them ; such as pray to, and worship God day and night ; such as say, Lord deliver us from the Torments of Hell ; those that fear God, that are not prodigal, nor covetous, that follow the middle way, betwixt Prodigality and Avarice ; those that worship one God, that kill no Man but with reason, and following the Commandments of God, and that are not luxurious, shall enjoy eternally the Grace of God : such as do the contrary shall be chastised ; their Punishment shall be augmented at the Day of Judgment, and they shall be damned for ever, except him that shall be converted, and that shall have done good Works, God shall give him pardon of his Sins, he is gracious and merciful. They who do good

Works

Works and repent, who make no false Oath, who are humble, and are not (wilfully) deaf and dumb when they hear the Alcoran read, and say, Lord, give us and our Posterity Children, that may be the Light of our Eyes, and be obedient to thee; work in us a Fear to disobey thy Commandments: such Persons shall enjoy eternally the Delights of Paradise, for reward of their Perseverance; they shall there find Salutations and Benedictions, with immense Graces. Say unto the Wicked, God will not enlighten you, neither hearken to your Prayers, because ye have traduced his Prophet; the time of the Punishment of your Crimes shall suddenly arrive.



C H A P. XXVI.

The Chapter of Poets, containing an Hundred and Twenty Seven Verses, written at Mecca.

IN the Name of God, gracious and merciful. God is most pure, he understandeth all things, he is most wise. These Signs are the Signs of the Book that distinguisheth Truth from Falshood: Wilt thou destroy thy self because Men are impious? If I will, I can cause my Judgments to descend upon them, that shall humble them: they despise my Comandments; they scoff, but shall be rigorously punished. See they not how many Fruits we have made to spring out of the Earth? it is a Token of our Omnipotency; nevertheless the greatest part of them believe not that thy Lord is the Omnipotent and the Merciful. Instruct them how thy Lord said unto *Moses*, thou shalt be my Messenger to the Infidels, and the People of *Pharaoh*, that they may have my Fear before their eyes. *Moses* said, Lord, I fear they may traduce me, and that my Tongue cannot be loosed; send with me my Brother *Aaron*, they know the Fault I have committed, and will put me to death. The Lord said to him, they shall not put thee to death, go both whither I command you, I will be with you, and will hear what they say: say to *Pharaoh*, that ye are the Messengers of the

Moses slew an Egyptian.

the Lord to the World, and let him dismiss with you the Children of *Israel*.* *Pharaoh* said unto *Moses*, have I not seen thee within this House a little Child? Didst thou not dwell with us many Years? Didst thou not kill a Man? Thou art impious. *Moses* said, I did what I did, I was in the number of the Seduced, I fled when I feared you; since that time God hath given me Knowledge, and placed me in the number of his Prophets and Apostles: he hath sent me his Grace, to set before thee the Evil that thou dost commit, in causing thy self to be adored of the Children of *Israel*. *Pharaoh* said unto him, who is that God of the World? He answered, it is the Lord of Heaven and Earth, and of whatsoever is between them. *Pharaoh* said to them that were about him, hear ye not what he saith? *Moses* continued his [Speech,] and said, my Lord is your God; the God of your Fathers, and of your Predecessors. *Pharaoh* said, this Prophet that is sent to you is a Fool. *Moses* said, I am indeed the Messenger of the Lord of the West and East, if ye had Understanding to know him. *Pharaoh* said, if thou worship any other God but me, I will cause thee to be put unto the Bottom of a Pit. *Moses* said to him, wilt thou do it, seeing I am come to thee with Reasons so strong, and Arguments so infallible? *Pharaoh* said to him, bring thy Reasons, if thou art true. Then he cast his Staff on the Ground, and it was changed into a Serpent; he drew his Hand out of his Bosom, it appeared white, and shining to the Eyes of the Spectators. Then said *Pharaoh* to them that were about him, Certainly, behold here a skilful Magician! he would drive you from your Country thro his Magick; what say ye? They answered, he, with his Brother, must be terrified, and Men must be sent into all thy Cities, to assemble the most knowing Magicians of all thy Dominions. When they came together at the day appointed, it was demanded of them, if they were called to follow the Magick of *Moses*, and of *Aaron*? They said, what shall be our Reward if we be victorious? *Pharaoh* said unto them, Yes, ye shall be rewarded, and be among them that approach my Person. *Moses* said unto them, will you cast your Staves on the Ground, or shall I first cast mine? They cast their Cords and their Staves first, saying, with the assistance of *Pharaoh* we shall be victorious. Then *Moses* cast his Rod on the Ground, which devoured their

their Cords and Staves. When they beheld this Miracle, they fell prostrate, and said, We believe in the Lord of the World, God of *Moses* and *Aaron*. *Pharaoh* said to them, if ye believe in *Moses* without my Permission, ye shall see what shall befall you; he is your Master, he understandeth Magick better than you: I will cause your right Feet and left Hands, or your right Hands and left Feet to be cut off, and cause you all to be hanged. They said, this shall do us no harm, we shall return before God our Lord, we hope that he will remit our Sins, because we shall be the first Converts. We said unto *Moses*, go with the Children of *Israel*, my Servants, and fear not the People of *Pharaoh* that shall follow thee. *Pharaoh* sent his Commissioners thro' his Dominions to assemble the People, and said, (speaking of the Children of *Israel*) those Men are few in number, they have displeased me, but I will well awake them. We moved *Pharaoh* and his People to depart out of *Egypt*, to pursue the Children of *Israel*; we caused them to quit their Gardens, Fountains, and Houses of Pleasure, and made the Children of *Israel* Heirs of their Treasure, they surpriz'd them at the rising of the Sun. When the Children of *Israel* beheld them, they said, we are overtaken: *Moses* answered, No, my Lord is with me, he shall guide me. Then we inspired *Moses* to strike the Sea with his Rod; incontinently it divided it self on both sides, like two Mountains: we saved him, and all that were with him, and drowned the Men of *Pharaoh*; which shall serve for an Example to the Incredulous and Obstinate: thy Lord is omnipotent and merciful. Relate to Unbelievers the History of *Abraham*, when he said to his Father and his People, Whom do ye adore? They answered, We adore our Idols. He said unto them, Do they hear you when ye invoke them? Do they good unto you when ye worship them, or mischief when ye neglect them? They answered, We find that our Fathers worshipped them as we do. *Abraham* said unto them, You and your Fathers worship vain things, ye adore only Idols, mine Enemies; I will not worship them, I will worship the Lord of the World, who created, guideth, and nourisheth me, who giveth me Health when I am sick, who maketh me to live, and will cause me to die, and from whom I hope for pardon of my Sins at the Day of Judgment. Lord give

give me the Knowledge of thy Will, grant that my
 Tongue and Words may be credited as true by Poste-
 rity : put me into the number of the Heirs of Paradise,
 pardon my Father, who hath been in the number of the
 Erroneous, and make me not ashamed at the Day of the
 Resurrection ; at the Day, when Riches and Children shall
 be unprofitable, except to such as shall have an Heart
 estranged from Impiety. God shall make the Righteous
 to approach to Paradise, and the Wicked to see Hell :
 They shall say, Can the Idols that ye adore save you ?
 Can they save themselves ? They shall be with you,
 their Adherents, and the Devils, thrown headlong into
 the Fire of Hell. The Idolaters shall dispute in Hell,
 with them whom they have worshipped, and shall say,
 By God, we were abused when we adored you, the
 Wicked seduced us, we have none this day to intercede
 for us, neither Friend to protect us ; could we return
 into the World, we would believe in the Law of God :
 this Discourse shall be for example to the Wicked, that
 believe not that thy Lord is the Omnipotent and Mer-
 ciful. The People of *Noah's* time slandered the Apostles
 and Prophets that were sent to them ; *Noah* their Bro-
 ther said unto them, Fear God, I am his Messenger, sent
 to preach unto you, fear God, and obey him : I require
 no Recompence for my Instructions, God, the sole Lord
 of the World, shall reward my Labours, fear and obey
 him : They said, Shall we believe in thee and thy Fol-
 lowers, who are infamous ? He said, I know not what
 they do, my Lord keepeth account of their Actions ; if
 ye knew the right way, ye would not worship Idols :
 I drive not true Believers from my Society, I am sent
 only to preach the Torments of Hell. They said, O
Noah ! if thou quit not this Discourse, thou shalt be
 stoned. *Noah* said, Lord, this People is impious, judge
 our Difference, deliver me from their Malice, and all
 true Believers that are with me : We preserved him,
 and those that were with him in the Ark, and destroyed
 them that remained on the Earth. This is an Evidence
 of our Omnipotency, yet the greatest part of Infidels
 believe not that God is omnipotent and merciful. The
 People of *Ad's* time traduced the Apostles and Pro-
 phets that were sent unto them ; *Hod* his Brother said
 unto them, Fear God, I am his Messenger, sent to
 preach unto you with Fidelity. Fear God and obey
 him ;

him; I require of you no Recompence of my preaching, the Lord of the Universe shall abundantly reward me. Will ye build Towers, and lofty Palaces, as if ye would dwell eternally in the World? Will ye be cruel, without Compassion on your selves? Fear God and obey him; fear him who giveth you his Grace, bestoweth on you Wealth, Children, Gardens, and Fountains; I fear that ye shall suffer grievous Pains at the Day of Judgment: They said unto him, Art thou come to be preached unto, or to preach to us? Thou relatest to us old Mens Fables; they slandered him, and we destroyed them: This is a Token of our Omnipotency, nevertheless the greatest part of Infidels believe not thy Lord to be omnipotent and merciful. The People of *Temod* belied the Prophets that were sent unto them; his Brother *Salhe* said unto them, Fear God, I am a Messenger sent from God to preach to you, fear God and obey him; I require of you no Recompence for my preaching, the Lord of the Universe shall recompense my Labours: will ye forsake eternal Riches, to cleave to the Wealth of this World, to put your trust in your Gardens, your Fountains, your Tillages, your Dates, and Fruits? Shall ye be esteemed prudent if ye build Houses of Pleasure in the Mountains? Fear God, obey his Commandments, and obey not the Wicked, that defile the Earth, and do no good. They said unto him, Thou art a Magician, and an Inchanter, thou art but a Man like unto us, shew us some Miracle, if thou be indeed a Prophet sent from God: he said, Behold there a Camel, he hath a place to drink at a day appointed, ye likewise have it to drink as he; do him no harm, otherwise shall ye be punished at the Day of Judgment. They did hurt this Camel thro Contempt, but had cause to repent it, and were severely punished. This is an Example for Posterity; nevertheless the greatest part of Infidels believe not that thy Lord is altogether gracious and merciful. The Citizens of *Lot* traduced the Prophets that were sent unto them; *Lot* their Brother said, Fear God, I am a faithful Messenger sent from him to preach to you, fear God, and obey him, I require of you no Reward for my pains, God will reward me; will ye cleave to the World to reject that Glory that he hath created for you? Ye forsake Good to embrace Evil. They said, O *Lot*! if thou change not this Discourse, we will banish thee from

The Turks believe this Camel was changed into a Rock by Salhe.

* A Forest
near to Ma-
dian. See
Gelaldin.

our City; he said, Perhaps I am one of those whom ye abhor; Lord deliver me, with my Family, from their hands. We saved him with all his Family, except his Wife, who remained with the Inhabitants of the City, we caused to fall upon them a Rain that destroyed them. This is an Example for Posterity, nevertheless the greatest part of Infidels believe not that thy Lord is omnipotent and merciful. They that inhabit the * Forest, slandered the Prophets that were sent unto them; Chaib said to them, Fear God, I am a faithful Messenger sent from him, to preach unto you the Torments of Hell; fear God, and obey him, I require no Reward of you for my Preaching, the Lord of the Universe shall recompense me. Measure with good Measure, and weigh with good Weights, detain nothing from your Neighbour, defile not the Earth, fear him that created you, and all those that were before you. They said unto him, thou art a Sorcerer, thou art but a Man like us, we believe thee to be a Liar; if thou art indeed sent from God, cause a part of Heaven to fall upon us. He answered, God knoweth that of which ye are ignorant; they traduced him, but were chastised, being covered with a Cloud that rained upon them a Shower of Fire, and they were burned, as if it had been the Day of Judgment: This is a Token of my Power, but the greatest part of Infidels believe not that thy Lord is omnipotent and merciful. Certainly the *Alcoran* was sent by the Lord of the World, the faithful Spirit inspired it into thine Heart, that thou mayst preach to the People the Pains of Hell in the *Arabick* Tongue; the Scriptures heretofore made mention [of it.] If the Infidels of *Mecca* are ignorant of it, the Doctors of the Children of *Israel* have Knowledge to understand it; altho that we have not sent it in the Language of the *Persians*, yet cease not to instruct them in that which they know not. We have imprinted a Lye in the Hearts of the Wicked, they shall not believe what is written in the *Alcoran*, until they see the Punishment prepared for Infidels at the Day of Judgment: That Day shall come at unawares, of which they are ignorant. They say, let us tarry, and not believe as yet, in what is contain'd in that Book; are they impatient until they see their Punishment? Hast thou seen how they have some years deferred it, and how, in the end, that which we promised

*

besel

besel them? their Riches were to them unprofitable. We have not destroy'd Cities, without having forewarned them of their Destruction, we are unjust to none. The Devils did not bring the Alcoran, it was to them of no advantage; they could not compose it, they are remote [from the Angels] and cannot hear their Speech. Say not, there is another God with God; if thou say it, thou shalt be chastised. Preach the Torments of Hell to them that shall follow thee. Be humble and civil to true Believers; if they disobey thee, say unto them, I am innocent of what ye do, and am resigned to the Will of God, omnipotent and merciful: He beholdeth thee when thou dost pray and worship him; he heareth and knoweth all things. Shall I tell ye to whom the Devils address themselves? They apply themselves to Lyars, they tell to them what they have heard spoken, but they all lye. The Erroneous imitate the Poets; they are confuted in their Discourse, and say, they have done *See Ekteri;* what they have not, except those that believe in God, *and Kitab* that do good Works, who often think of his Divine Majesty, and that have been protected against the Injustice of Infidels. The Unjust shall know, that they shall one Day rise again. *el tenoir.*

CH A P. XXVII.

The Chapter of the Pismire, containing Four Score and Thirteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. God is most pure, he understandeth all. These Mysteries are the Mysteries of the Alcoran, which distinguisheth the Truth from a Lye. It conducteth Men into the right way, and proclaimeth the Joys of Paradise to such as believe in the Law of God, who make their Prayers at the time appointed, pay Tithes, and have knowledge of their End. They that believe not in the Day of Judgment, like well of what they do, and are in Confusion, they shall in the end be in the number of the Damned. The Alcoran was convey'd to thee from the most Prudent,

that knoweth all things. Remember thou that *Moses* said to his Family, I see a Fire, I go to it, I will bring you Tidings, I will bring you a Spark, peradventure you shall be warmed. When he drew near the Fire, he heard a Voice that said to him, O *Moses*! that which is in this Fire, and whatsoever is about it, is blessed. Praise is due to God, Lord of the Universe. I am God Omnipotent, and Eternal: cast thy Staff on the Ground. When *Moses* beheld his Staff to move, as it had been alive, he went back very sorrowful, and returned no more. Fear not that Staff, my Messenger and my Prophets have no fear in my Presence: he that shall be converted, shall find me gracious and merciful. Put thine Hand into thy Pocket, it shall come forth white, without harm; it shall be one of the nine Marks of my Omnipotency. *Pharaoh*, and his Ministers were altogether erroneous: When they saw my Miracles, they said, that they were but Sorcery; they despised them, and encreased their Impiety. Consider what is the end of the Wicked, and how they have been destroy'd. We gave Knowledge to *David*, and to *Solomon*; they said, God hath gratify'd us above many of his Servants that have believed in his Omnipotency. *Solomon* was *David's* Heir, and said to the People, we understand the Language of Birds, we know whatsoever can be known, it is an exceeding great Grace. *Solomon's* Army being one day assembled before him, composed of Men, Devils, and Birds, he led them to the Valley of Pismires. A Pismire, their Queen, cried out, Oh Pismires! enter into your Houses, lest *Solomon* and his Troops trample you under foot, without knowledge of it. *Solomon* hearing these Words, remained some time without speaking, and in the end began to laugh, saying, Lord assist me, that I may give thee thanks for the Benefits and Graces which thou didst confer upon my Father: if I do well, thou wilt accept it; place me thro thy Mercy in number of them that exalt thy Glory. He called for the Whoop, and said, wherefore see I not the Whoop? Is she in the number of the absent? I will punish and put her to death, if she have not a lawful Excuse: not long after, she humbled her self before *Solomon*, who asked her whence she came? She answered, I come from seeing what thou seest not; I come from the Kingdom of *Saba*, whence I bring certain Tidings: I have found

A Bird so
called.

found him a Woman, their Queen, who hath whatsoever is necessary for a King; she hath a great and magnificent Throne: I have found that she with her Subjects adore the Sun, the Devil caused them to delight in this their Action, he hath seduced them from the right way, and they shall be in Error until they worship one God, who sendeth Rain from Heaven, and maketh the Earth to produce Plants and Fruits, who knoweth whatsoever is in the Hearts of Men, and what they utter. God! There is but one God, Lord of the Universe. *Solomon* said, I shall soon see if thou speak Truth, or whether thou be in the number of the Lyars: Go, bear to her this Letter, and observe what she and her People shall answer. At her arrival, the Queen said to her Ministers, Oh ye that are raised to Dignity in my Dominions, a Letter is given me from *Solomon*, of this Tenour. In the Name of God, gracious and merciful, rise not up against me, but obey me. Give me counsel, what I ought to do; I will do nothing without your Advice, and what you see not with your Eyes. They answer'd, Our Welfare and Misery depend on thee, command whatsoever shall seem good to thee, and we will obey thee. She said, When Kings enter a City, they introduce many Disorders; they abase and humble the chief of the Inhabitants, and the most eminent; if *Solomon* and his People come hither, they will use us in the like manner. I think it requisite to send to him an Ambassador with some Presents, perhaps he will take a Resolution to return. When the Ambassador arrived in *Solomon's* Presence, he said unto him, Do ye bring me Presents? God hath bestowed on me more Riches than on you; Presents rejoice you, because ye love them: Return to them that sent you, I will go visit them with Forces so great, that they shall not be able to resist; I will drive them out of their Dominions, and they shall be miserable, if they obey me not. Then he said to his People, Sirs, who will bring to me the Royal Seat of that Woman, before she and her Subjects obey me? One of the Devils *Gelaldin* said unto him, I, I will bring it before thou arise from thy ^{saith he} Place. I am strong enough to bear it, I will carry it ^{knew the} carefully. One of them that attended *Solomon*, who ^{Name of} knew the Scriptures, said, I will bring it to thee in the ^{God.} twinkling of an Eye. When *Solomon* beheld this Throne before him, he said, Behold here a Favour of God, to

try if I would acknowledge his Benefits. He that returneth thanks to God for his Graces, performeth his Duty ; he rejecteth him that is ungrateful. I will try if she followeth the right way, or whether she be in the number of the Seduced. They changed something in her Royal Seat, to try if she would know it, when she arrived in *Solomon's* Presence. At her arrival, they shewed it her, and asked if it resembled her own ; she reply'd, it resembled it, as if it were the same. She had knowledge of the right way ; but that which the People, and she adored, instead of God, had seduced them from the Obedience of his Divine Majesty. They spake to her to enter into a Gallery ; when she beheld the Pavement, she believed it to be Water ; and in lifting up her Robe, fearing to wet it, discovered her Leg. *Solomon* told her, that the Pavement was of polished Glass, and exhorted her to embrace the Law of God. Then she said, Lord, I am to blame in having offended thee ; I am obedient with *Solomon* to the Commandments of the God of the Universe. We sent *Salhe* to *Temod*, and his People, to exhort them to worship one God. He said unto them, O People ! fly to the Mercy of God ; if ye implore pardon of him, ye shall be pardoned. They said, Wouldst thou draw us into thine Error, and into the Error of them that are with thee ? He said, God shall chastise you, ye are seditious. They were nine Persons in the City that defiled the Earth, and did no good : They said among them, Let us this Night kill the Prophet, and his Adherents. We will say to them that seek him, That we saw him not, neither them that slew him : and will swear that we speak Truth. They were cunning, but we were more subtle than they, and they knew it not. Consider what was the Issue of their Stratagems ; we destroy'd them with their Followers, and their Houses are become desert, because of their Impiety. This shall serve for example to them that have knowledge of our Omnipotency. We served the Prophet, and all the true Believers that were with him. Remember thou the History of *Lot*, who said to his Citizens, Will ye always defile your selves in Uncleanneſs, in each other's view ? Will ye love Men more than Women ? Ye are ignorant. They replied, Let us drive *Lot* and his Family out of our City ; they defile not themselves like us. We preserved him,

This Queen
was called
Balkis. See
Gelaldin.

him, with all his Family, except his Wife; she remained among them that were chastised. We caused it to rain upon them, a Rain that gave them to know the Severity of our Chastisements. Say unto them, Praised be God, that destroyeth the Wicked, and Salvation to all those whom he hath chosen: are they not more happy than such as believe there are many Gods? Who created the Heavens and the Earth? Who caused Rain to fall from Heaven? Who hath made many delicious Gardens to bring forth? You have not the power to cause the Plants to spring forth, without the assistance of God. Certainly Unbelievers do err from the right way. Who hath established the Earth, and made the Rivers to flow? Who hath made heavy the Mountains? Who but God hath put Separation that is between Seas? The greatest part of the World know it not. Who rendereth Men miserable? Who delivereth them from Affliction when they invoke him? Who hath caused you to multiply, and leave your Posterity on Earth, but God? Nevertheless few Men give him thanks. Who guideth in the Darkness of the Earth and Sea? Who but God sendeth the Winds, the Fore-runners of Rain? He is most high, and most powerful, but the Wicked will not consider the Effects of his Omnipotency. Who formeth Men? Who maketh them to live, die, and rise again? Who enricheth them with the Wealth of Heaven, and of Earth, but God? Say unto them, Produce your Reasons, bring your Arguments, if what ye alledge be true: Say unto them, None but God knoweth what is in Heaven and Earth, no Man knoweth the future, present, and past: do Men know the Day of the Resurrection? Contrariwise they doubt, and are blind. The Wicked have said, What! we shall be Dust, as are our Fathers; and shall come forth out of our Graves: This was heretofore promised to our Fathers, and to us; this is but a Fable of old Men. Tell them, that they consider not what was heretofore the end of the Wicked; afflict not thy self, for that they conspire against thee, and that they demand at what time they shall see the Punishment that is foretold them. Say unto them, It is not far from you, ye throw your selves headlong into it, but God is pitiful towards his People, nevertheless the greatest part give him no thanks for his Grace: thy Lord

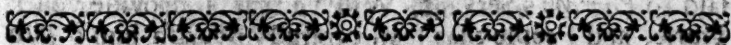
knoweth what is in their Heart, and whatsoever they speak; there is nothing in Heaven or Earth, that is not written in a most intelligible Book: the Alcoran explaineth to the Children of *Israel* the greatest part of their Difficulties, it will guide them in the right way, and deliver from Hell them that shall believe thee; thy Lord shall judge them at the day of Judgment, he is omnipotent and wise; trust thou in God, thou art in the way of Truth. The Dead and Deaf shall not hear thee, and Unbelievers shall depart from thee pensive and astonished: Thou oughtest not to guide the blind, neither to make the deaf to hear, except such as shall believe in the *Alcoran*, and be obedient. When the time of the Punishment that is denounced against them shall be come, we will cause a Beast to come from under the Earth, that shall speak unto them; and shall say, The People believe not in the Law of God, they know not his wondrous Works. Be thou mindful of the Day, when I will assemble a Multitude of all Nations that have disobeyed my Commandments, to give account of their Actions: I will say unto them, Ye have traduced my Prophets, ye know not what ye said, what have ye done? Then shall they be punished for their Sins, and be inexcusable, they shall not speak a word. Do not Infidels see that we have created the Night for Rest, and the Day for Travel? This is a sign of my Omnipotency; be thou mindful of the Day wherein the Angel shall sound the Trumpet, and whatsoever is in Heaven and Earth shall tremble with Fear, except such as shall be in the Favour of God; that Day shalt thou see the Mountains suspended, to move like the Clouds: this shall be a Work of God, who created all things, and knoweth their End; he that shall have done good Works, shall be rewarded, he shall be without Fear; and they that have done Evil, shall remain in the Fire of Hell; it shall be said unto them, Are ye not chastised according to your Demerits? Say unto the People, I command you to worship the Lord of this privileg'd * City, all things appertain to him; I command you to believe in the Unity of his Divine Majesty, and to study the Alcoran; who so doth good, shall find good. Say unto them that shall be seduced, I am sent only to preach the Torments of Hell: say to true Believers, Praised be

* Mecca.
See Gelal-
din.

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God,

God, that hath given you to see his Miracles, and hath given you knowledge of the right way; thy Lord is not ignorant of what they do.



C H A P. XXVIII.

The Chapter of History, containing Fourscore and Eight Verses, written at Mecca.

IN the Name of God, gracious and merciful. God is most pure, he understandeth all things, and is most wise. These Mysteries are the Mysteries of the Book that distinguisheth the Truth from a Lye. I relate to thee the History of *Moses*, and of *Pharaoh* with Truth, for the Contentment of true Believers. *Pharaoh* was powerful on Earth, he entreated his Subjects as seemed good to him, he tormented one Party, and murdered their Children, he abused their Wives, and was of them that defiled the Earth; I gave my Grace to them that were afflicted on Earth; I made them Successors of *Pharaoh's* Kingdom, I established them in his Dominions, I made *Pharaoh*, *Haman*, and their Army, to see what they most feared: we said to the Mother of *Moses*, give Suck to thy Child; if thou fearest that they will mischief him, cast him upon *Nile*, fear not, neither afflict thy self, I will restore him to thee between thine Arms, and place him in the number of Prophets. The Domesticks of *Pharaoh* found him upon the Water, and saved him, to be one day their Enemy, and to torment them, because *Pharaoh*, *Haman*, and their People were Infidels. *Pharaoh's* Wife said unto him, I entreat thee not to suffer this Infant to be slain, mine Eyes rejoice to see him, he shall one day be profitable for our Service, as our Son; but they were ignorant of what should befall them: the Heart of his Mother was freed from Fear, when she beheld him in the hands of *Pharaoh's* Wife, and scarce could she refrain to let them know that she was his Mother; we caused her to have patience, and she had Faith in our Promises. She spake to his Sister to

follow him step by step, she followed afar off, without intimation that she was his Sister, or that she regarded him. We had before prohibited *Moses* to suck the Milk of any other Nurse, than that of his Mother; his Sister said to *Pharaoh's* Servant, Will ye that I provide you a Nurse, and People that shall carefully nourish him? We caused him to be restored to his Mother, to nurse him; she ceased from her Sadness, when she knew and saw that God was sincere in what he had promised, but the greatest part of the People know it not. When *Moses* was aged about thirty three Years, we gave him Knowledge and Wisdom; thus do I reward the Righteous. *Moses* entring one day into the City, met two Men that fought; the one was of the Children of *Israel*, and the other was an *Egyptian*, and of his Enemies, whom he assaulted and slew: after this he said the Devil tempted me, he is the open Enemy of Men; Lord, I have offended thee, pardon me; he pardoned him, he is gracious and merciful: Lord, since thou hast been so gracious to me, I will never give aid or succour to Infidels. He continued in the City with Fear, and kept himself upon his guard; on the morrow he again met him, whom the day before he had defended, who fought likewise with another *Egyptian*, and required his assistance: *Moses* said unto him, Thou art seditious; he replied, O *Moses*! wilt thou slay me, as thou didst slay him yesterday? Wilt thou be a Murderer of all Men, or a just Man? Not long after a Man came [in haste] to him from the utmost part of the City, who said unto him, O *Moses*! the Officers of *Pharaoh* have conspired against thee, they desire to put thee to death; save thyself, and follow my Counsel. He departed from the City with Fear, keeping himself upon his guard, beseeching his Lord to deliver him from the hands of Infidels. He went towards *Madian*, and said, Lord suffer me not to follow an evil way: He met a great number of Persons that made their Flocks to drink, he with them found two Maids that could not water their Cattel; he said unto them, What do ye two do here? We have not Strength to draw Water to give our Beasts to drink, we tarry for the Shepherd, our Father is too old to draw [it.] He drew Water out of the Well to water their Cattel, and withdrew to a Shade, because of the Heat of the Sun, saying, Lord, I am deprived of all the Gra-

ces which heretofore thou didst confer on me ; I am now poor and necessitous. One of those Maidens came to seek him, and bashfully said unto him, My Father calleth thee, to recompense thee for the pains thou hast taken in watering our Cattel : When he was in the old Man's Presence, he related what had befallen him. The old Man said, Fear nothing, I will deliver thee from the hands of the Wicked. One of his Daughters said to her Sister, Give to this Man to eat, and reward his pains, he assisted us with Affection. Their Father said unto him, I will marry thee to one of my two Daughters, on condition that thou wilt have a care of my Flocks the space of eight Years. Ten Years if it please thee, said *Moses* ; I will not forsake thee, thou shalt find me an honest Man, I will serve thee the two Terms, either eight or ten Years, as shall seem good to thee, God is witness of what I say. After the Term expired, *Moses* forsook the House of his Father-in-law ; withdrawing with his Wife, he beheld afar off a great Fire on the side of the Mountain, and said to his Wife, Tarry here, I see the Fire of the Omnipotent, I will speedily return, I will bring you a Spark, peradventure you shall be warmed. When he drew near to this Fire, they cried unto him from the right side of the Valley, from an eminent Place, and from a Bush, O *Moses* ! I am God, Lord of the Universe, cast thy Staff on the ground. When he beheld his Staff to move, as it had been alive, he fled for fear, and returned no more. O *Moses* ! draw near, and fear not, thou art in a place of Safety, put thine hand into thy Pocket, it shall come out white and shining, without harm ; draw back thine Arm into thy Sleeve, it shall return to its former Condition ; thy Staff and thine Hand shall be two signs of my Omnipotency to *Pharaoh* and his Ministers, who disobey my Commandments. *Moses* said, Lord, I have slain an *Egyptian*, I am afraid they will take away my Life : command *Aaron*, who is eloquent, to go with me, to aid me, and to confirm what I shall say, I fear they will traduce me. I will give thee thy Brother for thine Assistant, I will give to you both Strength to defend your selves from their Malice ; go, do what is commanded you, ye shall be victorious, and all those that shall follow you. When *Moses* came to *Pharaoh*, he made him to see my Miracles, and preached my Commandments to his Ministers. They said, This

is but Magick and Witchcraft, we have not heard these things to have been spoken to our Predecessors. *Moses* said, the Lord knoweth him that teacheth the right way, and him that ought to have part in Paradise, Infidels shall be most miserable. *Pharaoh* said to his Ministers, Do ye know any other God but me? O *Haman*! let me offer Sacrifices, and build a Temple; Shall I deceive my self with the God of *Moses*? I believe him to be in the number of Lyars. He became proud on earth, with his Ministers, and they believed that they should never be assembled before me to be judged: we surprized him with his People, and caused him to perish in the Sea; consider what is the End of Unbelievers; we abandoned them, and they are in the number of the Condemned to the Fire of Hell. They shall find none to protect them at the Day of Judgment; we cursed them on Earth, and at the Day of the Resurrection they shall be abominable to all the World. We taught *Moses* our Commandments, after the Destruction of many Infidels, before his coming. We gave him the Book, to be a Light to the People, to conduct them into the right way, and acquire our Grace, peradventure they will remember. Thou wert not with *Moses* when we spake to him; to him we created another Age after him, thou didst not at that time dwell with the Inhabitants of *Madian*, neither didst thou teach them our Commandments; it is we that have instructed thee in the History of past Ages; thou wert not on the Mountain when we spake to *Moses*. We sent thee thro our special Grace to preach to Men the Torments of Hell; they have not yet had a Preacher like unto thee, perhaps they will consider it: when they felt any Punishment for their Sins, they said, Lord, hadst thou sent us an Apostle to instruct us, we should have obeyed thy Commandments, and have believed in thy Law: And when on our part they were instructed in the Truth, they said, Doth *Mahomet* work Miracles like *Moses*? Do they not traduce what *Moses* did, when they say, that *Moses* and *Mahomet* are two apparent Sorcerers? and when they said, that they believed neither Prophet nor Scripture? Say unto them, Bring any Book from God, that better teacheth the right way than the Old Testament, and more savingly, than the Alcoran, I will follow it, if ye speak the Truth: If they be not heard when they shall require

quire this Book, know that they follow only their own Appetites and their Impiety; who is more erroneous than he that followeth but his own Passion, and is not guided of God? He guideth not Infidels. Certainly we have sent them the Alcoran, peradventure they will believe in it; they, to whom we heretofore sent this Book, believe in the Contents thereof. When they heard it read, they say, We believe in those Words, it is the very Truth that proceedeth from God; we believe in the Unity of his Divine Majesty, they shall be doubly rewarded, because they have persevered in well-doing; they have overcome Evil thro their good Deeds, and have expended in good Works part of the Wealth that we gave them. When they heard the Faith evil spoken of, they withdrew themselves, took leave of the Company, and said, Ye shall answer for your selves, and we for our Actions. Regard not the Ignorant, thou shalt not convert all them that thou shalt desire to convert; God converteth, and guideth into the right way whom he pleaseth, and knoweth such as serve him. They said, If I follow with thee the right way, I must forsake my Country. Shall not I establish them in a place of Safety, where they shall find all sorts of Fruits to enrich them? But the greatest part of the People know it not. How many Cities have we destroyed, that took pleasure in their evil Life? No Man inhabited them any more, except very few, and we became Heirs of their Riches. God shall not destroy *Mecca*, until he have sent an Apostle to instruct the Inhabitants thereof in the right way: God destroyeth not a City, if the Inhabitants be not unjust, and disobey not his Commandments. The Wealth of this World which ye possess, pleaseth you, but the Riches of Heaven are much better, and eternal; will ye not understand it? Have we not kept Promise with them to whom we promised Paradise? and with them to whom we promised the Riches of this World, and in the end were in the number of the Damned? Be thou mindful of the Day when thy Lord shall call them, and say unto them, Where are your Idols, which ye believed to be my Companions? The chief of them shall say, Lord, behold those that were seduced like us, we are innocent of their Idolatry, they adored not us, they shall speak that Day to the Idolaters to invoke their Idols, but they shall not hear them, they shall be visibly chastised

chastised on Earth: Be thou mindful of the Day when thy Lord shall call them, and say unto them, Wherefore have ye not believed my Apostles and my Prophets? They shall be confounded, and remain dumb. He that shall be converted, and do good Works, shall be happy. Thy Lord createth what pleaseth him, and maketh choice of what seemeth to him good. Praised be God, he hath no Companion, he knoweth what is in the Hearts of Men, and what they make manifest; he is God, there is no God but he, Praise is due to him in the beginning, and in the end, he commandeth over all things, and all People shall one day be assembled before him to be judged. Say unto them, Had God given a continual Night, even until the Day of Judgment, what other God is there that is able to give you light? Will ye not hear me? Had God given you a continual Day until the Day of Judgment, what other God could have given the Night to refresh you? Will ye not consider his Benefits and his Grace? He hath created the Night for Repose, and the Day for Labour, peradventure ye will give him thanks. Be thou mindful of the Day, when thy Lord shall call the Infidels, and shall say unto them, Where are the Idols that ye worshipped? We will call a witness of every Nation, and will say to the Idolaters, Bring your Arguments that may prove the Plurality of Gods; ye shall this day know your Blasphemies, and that there is but one God. *Caron* was of the People of *Moses*, he was proud because of his Riches; we gave him so great Treasures, that many Men were burdened when they conveyed away the Keys. Remember how his People said unto him, Rejoice not above measure in thy great Wealth, God abhorreth them that rejoice without reason; beg of him Paradise. With thy Riches forget not to do good in this World, give Alms of the Substance which God hath given thee, be not disobedient to him on Earth, he abhorreth those that disobey him; these Riches were given thee, because thou didst instruct the People in the Old Testament; knowest thou not that God destroyed in times past many rich and opulent Persons? Who is more strong, more powerful, more rich, than God? He will not enquire of the Wicked the number of their Sins, he knoweth all, and the Account. *Caron* one day went forth into publick with all his Retinue; they that affected the Wealth

of

of this World, said, Would to God we had as much Wealth as *Caron*; he is happy! But the more knowing among them said, Ye are unhappy, the Grace of God is more advantageous to them that believe in his Law, and do good Works, than all the Treasures of *Caron*; none shall receive his Grace, but such as shall obey him, and persevere in Obedience to his Commandments. We deprived *Caron* of all his Treasures, and none was able to protect him against us; then they that had covered his Riches, said, Oh Miracle! God giveth to, and depriveth of Wealth whom to him seemeth good: Had not God given us his Grace, we had been necessitous; certainly the Wicked shall be miserable; I will bestow Paradise on them that hate Vanity and Disorder upon the Earth, and shall have my Fear before their Eyes: whosoever shall do good, shall find good; who doth evil, shall be chastised after his Demerits. He that hath taught thee the Alcoran, shall cause thee to return to the * Place that thou desirest: Tell the Inhabitants of * Mecca, that Place, that God knoweth them that teach the right way, and such as go astray. Thou didst not expect the Alcoran, it is a special Grace of thy Lord; assist not the Infidels, and take heed lest they seduce thee, after having learnt what hath been taught thee. Preach to the People the Unity of God, be not in the number of them that believe many Deities, adore God alone, there is no God but he; all things shall have an end, except his Face, he commandeth over every thing, and all Men shall one Day appear before him to be judged.

* Mecca.
See Gelal-
din.



C H A P. XXIX.

The Chapter of the Spider, containing Sixty Nine Verses, written at Mecca.

IN the Name of God, gracious and merciful. I am God most Wise. Men have believed that it is sufficient to say, We believe in God, and that they be not proved: Certainly God proved their Predecessors, and knew

knew such as were zealous in his Law, and them that were Infidels. Do they who have done evil, think to escape the Punishment of their Crimes, and not to be judged? Such as hope to see God, shall behold him at the time appointed by his Divine Majesty; he understandeth and knoweth all things. He that fighteth for the Faith, fighteth for his Soul. Certainly God hath no need of Men, their Sins shall be pardoned who shall believe in his divine Majesty, and shall do good Works. We enjoined the Children of *Israel* to honour their Father and Mother, and to do good to them. If they press thee to worship many Gods, thou shalt be damned if thou give ear to them: Obey them not in this matter, ye shall be assembled before me; I will set before you all that ye have done, I will reward you according to your Works, and place such as shall have observed my Law in the number of the Blessed. There be Men who affirm, that they believe in God, and are impatient when Evil befallerth them from God to prove them. If God give Victory to the true Believers, they say, that they are on their side; but doth not God know what is in their Hearts? He knoweth them that believe in his Law, and those that are impious. The Infidels said to the true Believers, do like us, follow our way, we will bear your Sins: They will not bear them, they are Lyars, they shall bear their own Burdens; shall not an account of their Sins be required of them at the Day of Judgment? We sent *Noah* to instruct Men, he lived upon the Earth nine hundred and fifty years. The Flood surprized and destroy'd the People of his time, because they were unjust; and we saved *Noah*, and those that were with him in the Ark: this ought to serve for example to all the World. Remember *Abraham*, who said to his People, Adore one God, and fear him, ye shall do well, if ye have Knowledge to comprehend it. Ye worship but Idols, and are but Lyars, those whom ye worship cannot benefit you; implore Succour of God, worship him, and give him thanks for his Graces, ye shall one day appear before him, if ye traduce me: Those that were before you, traduced the Prophets, God's Messengers. Messengers are obliged only to discharge their Message. Are ye ignorant that God causeth Men to die, and shall raise them again? it is a thing easy to God. Walk thro the Earth, and consider how God hath extirpated your Predecessors,

deceffors, and created after them another People, certainly he is omnipotent. He punifheth and pardoneth as he feeth good, you all fhall one day be affembled before him to be judged: you fhall not render him impotent, either in Earth, or in the Heavens; ye fhall find none of power to protect or defend you againft his Divine Majefty. Such as obey not his Commandments, who believe not the Refurrection, and defpair of his Mercy, fhall fuffer great Torments. The People answer'd, kill *Abraham*, and burn him: but God delivered him from the Fire that they had kindled, which fhall ferve for example to true Believers. He faid unto them, ye adore only Idols, becaufe of your Love to the Wealth of the World: Ye fhall defpife, and curfe each other at the Day of Judgment. Hell fhall be your Habitation, and ye fhall be deprived of Protection. *Lot* believed in his Words, and faid, I will retire to the Place which my Lord fhall appoint me; he alone is omnipotent, and moft wife. We gave to *Abraham* two Sons, *Iaac* and *Jacob*; we caufed Prophets to be born of his Race, and taught his Progeny the Scripture; we rewarded him in this World, and he fhall be at the Day of Judgment in the number of the Blessed. Remember *Lot*, who faid to his People, Ye defile your felves with Filthinefs, unknown to any before you; ye incline to the Love of Men, ye rob upon the High-ways, and defile one another. This People answered, Let us fee the Judgments of God, if what thou fpeak'ft be true. Then he faid, Lord protect me againft Unbelievers. When our Meffengers came towards *Abraham*, to declare to him that he fhould have Children, they faid unto him, We will ruin *Lot's* City, and deftroy all the Inhabitants thereof, becaufe they are impious. *Abraham* answered, *Lot* dwelleth in that City: they faid, We know all that is within it, and we will preferve him, with all his Family, except his Wife, ſhe fhall be in the number of them that fhall be punifhed. When our Meffengers arrived at *Lot's* Houfe, he was troubled, in that he had not Strength fufficient to defend them from the Malice of the People; they faid unto him, Fear nothing, neither afflict thy felf. We will preferve thee and all thy Family, except thy Wife; ſhe fhall abide among them that fhall be deftroyed: we will caufe the Indignation of God to fall upon this City, becaufe of their Impiety; it fhall ferve for example to Pofterity.

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We sent *Chab* to his Brethren, the Inhabitants of *Madian*; he said unto them, worship one God, fear the Day of Judgment, and defile not the Earth. They impudently traduced him, but were surprized by an Earthquake, and remained dead in their Houses, as Carcasses. We destroyed *Aad*, and *Temod*, their Ruin is yet apparent in the places of their Habitations; the Devil tempted and seduced them from the right way, notwithstanding they knew their Error. We destroyed *Caron*, *Pharaoh*, and *Haman*; *Moses* preached to them my Commandments; they contemned them, and became proud in the Earth, but escaped not the punishment of their Crimes. We chastised some by an impetuous Wind, and others were surprized by Thunder; we deprived them of their Riches, and they were drowned. God was not unjust towards them, they drew Mischief on themselves through their Impiety. They that worship Idols are like to the Spider; she buildeth her House of her Cob-web that cannot defend from Heat or Cold. They would not adore Idols, did they understand what they do! God seeth what they worship, he is Omnipotent and Wise. I teach the People these Parables, and none but the Wise understand them. Truly God created Heaven and Earth, it is a sign of his Omnipotency to true Believers. Instruct them in the Book that is inspired into thee; make thy Prayers at the time appointed, Prayers divert Men from Sin; to be mindful of God is the best work thou canst perform, he knoweth all the Actions of Men. Dispute with mildness against them that have knowledge of the written Law, except against the Wicked that are among them. Say unto them, We believe in what hath been taught you, and in what hath been taught us: Your God and our God is one God; we are resigned to his divine Will. We have sent thee the Alcoran, as we sent to them the Old Testament: Such as understand the Old Testament, believe in the Truth of the Alcoran. Thou hast not written it with thine own hand; hadst thou written it, thou hadst caused them to doubt, who desire to make it void: Certainly it containeth, and teacheth intelligibly the Commandments of the Law; none but Infidels reject it. They have said, We will not believe in this Book, unless God work in it some Miracle. Say unto them, Miracles proceed from God, I am sent only to preach the

the Torments of Hell. Is it not sufficient, that we have sent thee the *Alcoran* to instruct them? It containeth the effects of my Mercy and Precepts, necessary for their Salvation. Say unto them, it sufficeth that God is witness of mine Actions, betwixt you and me; he knoweth whatsoever is in Heaven, and in Earth: They that believe in Idols, and have not Faith in God, are damned. They urge thee to make them see the punishment of their Crimes; if the time were come, they should soon feel it; they shall resent it, when they least think of it, but they know it not: they shall press thee to make them see it. Say unto them, Hell is prepared for Infidels. When they shall be plunged in Torments over their Heads, and under their Feet, it shall be said unto them, Taste the Punishment ye have deserved. O ye People that believe! The Earth is sufficiently large and spacious for you, to separate your selves from the Wicked; worship me alone, all Creatures shall die, and be assembled before me to be judged. The true Believers that shall have done good Works, shall inhabit Paradise, wherein flow many Rivers; wherein is the reward of the Righteous, of them that persevere to do good, and are patient in their Affliction, and trust in their Lord. How many Beasts be there that have not wherewith to live? God nourisheth them, and you also; he understandeth and knoweth all things. If you ask of the Infidels, who created Heaven and Earth, the Sun, and the Moon? They will say, It is God. Wherefore then do they deny his Unity? God enricheth and impoverisheth whom pleaseth him, he is Omniscient. If thou demand of them, who caused the Rain to fall from Heaven, to give Life to the Earth, after the death thereof? They will say, It is God. Say unto them, praised be God, that ye avouch it; nevertheless, the greatest part of Men understand it not. The Life of this World is but Sport and Vanity; Life is in Paradise, had they knowledge to comprehend it. When they enter into a Ship, and see the Tempest, they call upon God, and protest to profess his Law: And when he hath preserved them on the Land, they are ingrateful for his Grace, and return to their Idolatry, they shall too late understand their Error. Know they not that we have established in *Mecca* all Safety and Freedom? and that Men are taken away by violence to be slain, and made Slaves? Believe they

in things unprofitable? Shall they be ingrateful for the Graces of God? Who is more impious than he that blasphemeth against God, and impugneth the known Truth? Is there no place in Hell for the Wicked? I will guide into the right way them that shall fight for the Faith; God is with them that do good.



C H A P. XXX.

The Chapter of the Grecians, containing Sixty Verses, written at Mecca.

IN the Name of God, gracious and merciful. I am the most wise God. The *Grecians* were vanquished upon the Frontier of the *Persians*, but shall be victorious before the end of seven Years. God disposeth all things from the beginning to the end. When they shall be victorious, the true Believers shall rejoice in the Victory that God shall give them; he protecteth whom to him seemeth good; he is omnipotent and merciful. He hath promised them Victory, and departeth not from his Promises, of which the greatest part of Men are ignorant; they affect the Life of this World, and consider not their End: Will they not consider that God hath created the Heavens and the Earth, and all that is in them? and hath appointed to every thing a limited and prefixed time? Certainly the greatest part of the People believe not in the Resurrection: Will they not consider the end of their Predecessors; who were more powerful and wealthy than they? God hath sent to all an Apostle to teach them his Law, he hath done to them no Injustice, they have drawn mischief on themselves through their Iniquity: the End of the Wicked shall be like to their Works, they despise the Commandments of God, and deride them, but God shall cause them to die, and rise again, and all shall be assembled before him at the Day of Judgment; that Day shall they be desperate, their Idols shall not intercede for them, they shall forsake them, and they shall be separated from the true Believers. Such as believe in God, and do good Works, shall enjoy the Delights of Paradise, and the Wicked shall be chastised

chastised according to their demerits. Praise God, pray unto him Evening and Morning, praise is due to him in Heaven and Earth; pray unto him before the Sun-set, and at the hour of Noon: he maketh the dead to come out of the living, and the living out of the dead; he causeth the barren Earth to revive, and grow green after its death; in like manner will he cause you to arise again, and come out of your Sepulchres: it is a sign of his Omnipotency, to have created you of Earth, to have given you Flesh and Bones, and to have created the Woman (of the Rib of the Man) to dwell with him; he hath commanded you to love mutually, and to exercise Charity among you, these things are signs of his Omnipotency to them that consider his Graces. The Creation of Heaven and Earth, the Diversity of Tongues, the Differences of your Visages, and of your Colour, the Night created for Repose, and the Day for Travel, the Lightning that terrifieth the People, and which through Rain causeth the Earth again to flourish, are Signs of his Omnipotency; it is a token of his Omnipotency to sustain the Heaven and the Earth: ye shall come out of your Sepulchers when he shall call you, whatever is in Heaven and Earth obey him; he causeth Men to die, and to rise again, he alone is God in Heaven and Earth, he is Omnipotent, and knoweth all things. He speaks to you in a Parable drawn from your selves; your Slaves, are they your Companions? do they equally partake with you in the Goods which God hath given you? How then will ye say that God hath a Companion equal to him? Thus do I unfold his Mysteries to Persons that have knowledge to comprehend them; certainly the Wicked have followed their Appetites with Ignorance; who shall guide him whom God shall cause to err? He shall find no Protector; embrace the Law of Salvation, God hath established it, that Men may observe it: It admitteth no alteration, but the greatest part of the World are ignorant of it. Fear God, make your Prayers at the time appointed; be not like to them that say, God hath a Companion, neither like to them that are at present in the number of Hereticks, and were before as ye are; every Sect is pleased in its Opinions, when any evil befalleth them that call upon God, and are converted: nevertheless some of them return to their Idolatry; after the reception of his

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Grace,

Grace, they are ingrateful. They shall a while be tolerated, and in the end they shall, too late, understand their Error. Have we taught them Reasons and Arguments, that prove that I have a Companion? The People rejoiced when we enlarged to them our Graces; and became desperate, when evil beset them: see they not that I give, and take away Wealth, as to me seemeth good? This is a token of my Unity to such as obey my Commandments. Give to your Neighbour what appertaineth to him, and particularly to the Poor, and true Believers, if ye desire to see the Face of God; such as shall do it, shall be blessed. The Mony which ye put to Usury, encreaseth in the hands of Men, God shall not suffer it to prosper; the Alms which ye give, shall make you to see the Face of his Divine Majesty, and shall be doubly restored to you. God hath created you, he enricheth you, and causeth you to die and rise again, can your Idols do as much? Praised be God, he hath no Companion. Disorder appeared in the Earth, and in the Sea, because of the Iniquities of Men; peradventure they will be converted, when they shall feel the punishment of their Crimes: Say unto them, Go throughout the Earth, and consider the end of your Predecessors, the greatest part of them were Idolaters; embrace the true Law before the Day cometh, when none shall be heard; that Day shall the Wicked be separated from the Good, the Impious shall give an account of their Impiety, and such as shall have lived well, shall enjoy the Joys of Paradise, the Grace of God shall be their Recompence, God abhorreth Infidels. It is a sign of his Omnipotency, to send the Winds to bring you Rain, and make you to taste the Fruits of his Grace; the Ship runneth upon the Water through his Permission, for the advantage of your Commerce; will ye not be thankful to him for his Benefits? We sent to every Nation Prophets and Apostles before thee, they came with most intelligible Precepts, and with many Miracles; we chastised those that slandered them, and protected the Faithful. God sendeth the Winds that elevate the Clouds, and extendeth them in the Air in many pieces at his pleasure; he causeth the Rain to fall where he listeth, and rejoiceth whom to him seemeth good of them that expect it with impatience; consider the effects of his Bounty: he causeth the dry and barren Earth to flourish again, and restoreth

storeth the Dead to Life, he is Omnipotent. We sent the Winds to assemble the Clouds that covered Men with their Shadow, nevertheless they are returned to their Impiety; the Dead shall not understand thee, neither likewise the Dumb, thou art not obliged to lead the Blind, none shall hearken to thee but such as shall believe in my Law, and be obedient. Say unto them, God created you Impotent, he hath given you Strength; and after having reduced you to the weakness of Old Age, doth what to him seemeth good; he knoweth mens Secrets, and doth what pleaseth him. The Wicked shall swear at the Day of Judgment, that they have remained but an Hour in their Sepulchres; they lye in like manner, when they deny the Resurrection: the true Believers, that know the Truth, shall say unto them, Ye have remained there the time appointed in the Book of God, to wit, until the Day of Resurrection; behold the Day of Resurrection! ye knew not at what time it should arrive; this day Excuses shall be unprofitable to Infidels, they shall be deprived of Protection. We have taught in the Alcoran all that is profitable for the Salvation of Men; if thou teachest them my Commandments, Unbelievers will say, Thou bringest nothing but Disorder; thus God hardneth the Hearts of the Ignorant. Be patient, and persevere; what God promiseth is infallible; beware lest Unbelievers shake thy Perseverance.



C H A P. XXXI.

*The Chapter of Locman, containing Thirty
Four Verses, written at Mecca.*

I N the Name of God, gracious and merciful. I am ^{The Turks} the most wise God. These Precepts are the Pre-^{say, that}cepts of the Book filled with Doctrine, it guideth into the way of Salvation. The Righteous who make their Prayers at the time appointed, that pay Tithes, and believe in the Day of Judgment, they are guided by their Lord, and shall be blessed. There be who deride this ^{was a great} ^{Doctor in} ^{David's} ^{time,}

Book, they ignorantly depart from the Law of God, and have despised it, but shall one day be severely punished, When they are taught the Commandments of God, they turn the back with disdain, they will not hear, and have Ears stopped : say unto them, You shall in the end suffer infinite Pains. Such as believe in the Law of God, and do good Works, shall eternally enjoy the Delights of Paradise. What God promiseth is infallible, he is omnipotent, and altogether wise ; he created the Heaven, and sustaineth it without a Pillar appearing to your Eyes : He lifted up the Mountains upon the Earth, to fasten and hinder it to move ; he hath thereon dispersed many Beasts, and sent Rain from Heaven, which causeth Plants to spring forth, and Herbs of divers sorts. Behold [here], what God hath created ! shew me what your Idols have created : assuredly Idolaters are manifestly seduced from the right way. We inspired Knowledge into *Locman*, and spake unto him to give God thanks ; he that returneth thanks to God for his Graces, doth good for his Soul. God rejecteth the Ingrateful, and Praise is due to him in all places. Remember thou that *Locman* said unto his Son, Oh my Son ! believe not thou that God hath a Companion, it is an exceeding great Sin. We have commanded Man to honour his Father and Mother : his Mother beareth him with Grief upon Grief, and weaneth him at the Age of two years ; be thou not ingrateful for God's Benefits : honour Father and Mother, thou shalt be one day before God to be judged. If thy Parents press thee to believe that God hath Companions, obey them not, follow the way of them that obey him, all Men shall be one Day assembled before him, to be rewarded according to their Works. O my Son ! if thou dost Evil, of the weight of a grain of Mustard-seed, or of the weight of a Rock, or of the greatness of Heaven and Earth, God will know it, and put it in account, he is exact and omniscient. O my Son ! make thy Prayers at the time appointed, do what is honest and civil, fly what is not approved, and be patient in thy Adversities ; regard not the World, disordered through Pride ; converse not with the Proud, God detesteth the Haughty ; observe thy Steps, walk with Modesty, speak gently, they be Persons that bray like Asses when they speak. Seest thou not that God hath created for Men all that is in Heaven and Earth, and conferreth on them

them his Graces in general and particular? There be ignorant [Persons] that dispute of the Deity without Reason; when it is said unto them, Do what God hath appointed, they answer, We will do what we saw done by our Fathers. They consider not that the Devil calleth them and their Fathers to the pains of Hell. He that obeyeth God, and doth good Works fastneth him to the strongest Knot, and will have a Care of him at the Hour of his End. The Impiety of the Wicked ought not to afflict thee, they shall be one day assembled in our Presence, to be chastised; I will shew them all that they have done, I know what is in the Hearts of Men, I will prolong a while their Punishment upon Earth, and precipitate them in the other World, into the Fire of Hell. Hast thou not demanded of them who created Heaven and Earth? They said, It is God; say unto them, therefore praised be God: nevertheless the greatest part of them are ignorant. Whatsoever is in Heaven and Earth is God's, he hath no want of the World, Praise is due unto him in all that he doth: if all the Trees of the World were Pens, and the Sea Ink, they could not comprehend the Effect of his Omnipotency; he is Omnipotent, and knoweth all Things, He created, and shall make you to rise again with one word, he understandeth and seeth all Things. Consider they not that God causeth the Night to enter into the Day, and the Day into the Night; that he created the Sun and the Moon, that move in the Heaven, until the day appointed: he knoweth whatsoever ye do, because he is truly God; they that invoke other than him, invoke things vain and unprofitable; God alone is most high, and most mighty. Seest thou not how the Ship runneth upon the Water, for a token of his Omnipotency, to such as acknowledge his Graces? When the Wars arose against the Infidels, many called upon God, with resolution to follow his Law; when he saved them on the Land, some persevered to do well, and others returned to their Impiety; none but Deceivers and ingrateful [Persons] despise his Commandments. O People! fear God, and the Day when the Father shall not be able to succour his Child, neither the Child serve his Father, God's Promises are infallible; be not proud of your Riches, neither that God tolerateth and suffereth you, he knoweth the time when ye shall be chastised

the Hour that the Rain shall fall upon the Earth; he knoweth what is in the Wombs of Women, whether it be Male or Female: none but God knoweth what thou wilt do to-morrow; none but he knoweth the place where thou shalt die; he knoweth all, he knoweth all.



C H A P. XXXII.

The Chapter of Worship, containing an Hundred and Thirty Verses, written at Mecca.

IN the Name of God, gracious and merciful. I am the most wise God. Doubtless this Book was sent by the Lord of the Universe; will the Wicked say that thou hast invented it? On the contrary, it is the Truth it self, which proceedeth from thy Lord, to preach to them that heretofore had none to instruct them; peradventure they will follow the right way. God created Heaven and Earth, and all that is between them, in six Days, and sitteth on his Throne. Who shall protect you? Who shall hear your Prayers but he? Will you never consider it? He disposeth all Things in Heaven and Earth, all Men shall one day be assembled before him to be judged; a thousand Years are but one Day before his Divine Majesty; he knoweth what is past, present, and future; he is Omnipotent and Merciful, he hath created every thing for his People; he formed Man of the Dirt and Dust of the Earth, he inspired the Soul into his Body; he giveth you Hearing, Sight and Sense, but few Men return him Thanks for his Graces. They say, What, shall we die and return to be a new People? Certainly they believe not in the Resurrection. Say unto them, The Angel of Death shall cause you to die, and ye shall return before God to be judged. Thou shalt then see how the Infidels will hang down the Head before their Lord, and say, Lord, we now see the certainty of the Resurrection; we this day know the truth of thy words, permit us to return into the World, we

we will be Righteous, we now understand what is profitable and necessary for us. We could have given a Guide to every Person, my Word is most true, I will fill Hell with the Wicked, and Paradise with the Righteous : thus shall Men be rewarded and chastised according to their Works. Taste (O ye Wicked !) the Pains that ye have deserved, in refusing to believe in this Day which ye have found ; we leave you in the Miseries due to your Incredulity ; taste the eternal Torments that ye have merited through your Impiety. Such as believe in the Mysteries of my Law are humble, they worship me alone, and praise me when they hear mention of me ; they are not proud, rebel not against my Commandments : They arise from their Bed to make their Prayers with Fear and Hope, and imploy in pious Works some part of the Wealth that we have given them. No Man hath either seen or knoweth what God reserveth to recompense the Righteous for their Perseverance. The Believers and Unbelievers shall not be alike treated ; the Believers that have done good Works, shall enjoy Paradise, as the reward of their Labours, and the Unbelievers shall be precipitated into the Fire of Hell ; the more they shall labour to get out, the further shall they enter into it : it shall be said to them, Taste the Pains of eternal Flames, which ye would not believe. I will make the Wicked to taste of the Torments of the World, and the Pains of Hell, if they be not converted. Who is more unjust, than he that knoweth the Commandments of his Lord, and disobeyeth them ? We will be avenged on his Impiety : We gave a most true Book to *Moses*, to instruct the Children of *Israel* ; we put into the right way those among them that persevered in their Faith, and obeyed our Commandments. Thy Lord shall judge the difficulties of the Infidels at the Day of Judgment ; see they not how much People we destroyed in times past, that reposed [Confidence] in their Houses ? It is a Token of our Omnipotency, will they never understand it ? See they not how I thrust forth Water in desert and barren Lands ? That I cause Herbs to spring forth for the nourishment of Men and Beasts ? Will they never consider it ? They demand, when will the Day of Judgment come ? Say unto them, that Day shall not bring Contentment to Infidels, and they shall be without Protection. Depart thou far from them ; persevere,
and

and attend ; they wait an occasion to mischief thee ; but thou shalt see them chastised.



C H A P. XXXIII.

The Chapter of Bands, and Troops of Soldiers, containing Fourscore and Seven Verses, written at Medina.

IN the Name of God, gracious and merciful. Oh Prophet ! fear God, and obey not Unbelievers, God knoweth all things, and is most prudent in what he ordaineth ; observe what thy Lord hath taught thee, he knoweth the Actions of Men ; recommend thy self to God, it ought to suffice thee, that he protecteth thee. He hath not given two Hearts unto Men ; he hath not enjoined us to call your Wives your Mothers ; those which you call your Children, are not all your Children, ye speak it only with the Mouth, but God always speaketh the Truth, and guideth Men into the way of Salvation. Call your Neighbour by the Name of his Father, this Action shall be acceptable to God, provided that ye have no evil design in your Heart ; if ye know not his Name, call him your Brother in God, or Sir : God is gracious and merciful. The Prophet is obeyed of them that believe in God, and honour his Wives as their Mothers. Kinsmen are Heirs of each other, it is so appointed by his divine Majesty to the Believers that went out of *Mecca* to follow the Prophet : It is ordained in Scripture to do good to your Parents. Remember thou that we received the Promise of the Prophets of thee, of *Noah*, of *Abraham*, of *Moses*, and of *Jesus the Son of Mary*, (to worship but one God) we received a strong Promise : An account shall be required of their Actions, and the Wicked shall feel the Rigour of infinite Pains. Oh ye that believe in God ! remember his favour towards you ; when ye were charged by Troops of Enemies, he sent against them an impetuous Wind, and Troops invisible to your Eyes, to fight them ; he seeth all

all that ye do; those invisible Troops came from the East, and from the West, from above, and below, when your Sight was troubled, and your Hearts failed you, because of the great number of your Enemies: ye had already conceived a very bad opinion of the Law of God; then were the true Believers tryed, they trembled with Fear. The Wicked, and such as were weak in their Faith, said, that whatsoever God and his Prophet had promised them, was but Abuse and Vanity: Remember thou how a Party of them said to the Inhabitants of the Territory of *Medina*, there is no safety for you with *Mahomet*, return into your Houses. Remember thou how many among them required dismissal, and said, that their Houses were forsaken: Their Houses were not forsaken, but they had a design to fly; had they returned to their Houses, they had on all sides persuaded them to follow Impiety, they should not there have made long Abode, because they before had promised God not to fly; he would have required an account of their Promises. Say unto them, flight shall be to you unprofitable, if ye flee Death, for that ye ought no longer to continue in the World. Say unto them, who is able to protect you against God when he shall resolve to destroy you? Take none other Protector but him; he knoweth them that were dissuaded to go to the battel to spare their Wealth and Persons. They cast an Eye upon thee, when they are surprized with Fear, they turn their Eyes into the Head, as a Man that dieth; and when they are delivered from Fear, they traduce thee because of their extreme Avarice. Such Men believe not in God, he rendreth all their Works unfruitful; it is a thing easy to his divine Majesty. The Troops of the Infidels believed they were invincible, and when they saw the Troops of the true Believers, they desired to fly. The Infidels desired to draw the *Arabians* to their Party, and have intelligence to know in what condition you are: had they been of your Party, few of them had been slain; the adhering to the Prophet of God serveth to you as a Citadel, it serveth as a Bulwark to them that apprehend the Day of Judgment, and think often on his divine Majesty. When the Believers said, behold! what God and his Prophet promised us, they are sincere in their Promises; the sight of their Enemies encreased their Faith and Zeal

Zeal towards God and his Prophet. There be Persons among the true Believers who have performed what they promised to God: many of them are dead in obedience to the Commandments of his divine Majesty, others attend the same thing, and swerve not from what they have promised; God shall recompense them for their Zeal, and chastise the Infidels, or pardon them if it so please him, he is gracious and merciful. God shall destroy the Unbelievers with their wrath against the Believers; he protecteth true Believers in Combats, he is strong and omnipotent. The Jews descended from their Fortress, to give aid to the Infidels, but God cast fear into their Hearts; a Party of them were slain, and the rest taken Slaves: they by their Death made you Heirs of their Lands, their Houses, their Riches, and Fortresses which you were not able to conquer; God is omnipotent. Oh Prophet! if thy Wives be too ambitious of the Wealth of the Earth, and of Garments too sumptuous; call them, say unto them, that thou wilt deal well with them, and wilt repudiate them with mildness and civility. If they love God and his Prophet, if they are virtuous, his divine Majesty will give them an exceeding great Reward. Oh ye Wives of the Prophet! such of you as shall be unchaste, shall be punished doubly more than other Women, this is a thing easy to God; such among you as shall obey God and his Prophet, and shall do good Works, shall be rewarded more than other Women, an exceeding great Reward is prepared for you. Oh ye Wives of the Prophet! ye are not like other Women of the World; fear God, and believe not in the Discourse of such as have design to seduce you, speak with Civility, abide in your Houses: go not forth to make your Beauty appear, and to make a shew, as did the ignorant of old; pray to God with Affection, give Alms, obey God and his Prophet, God will deliver you from his Wrath, and will purify you; be mindful of the Law that is taught you in your Houses, he is merciful to them that honour him, he knoweth all the Actions of the Prophet, he hath promised his Mercy, and an exceeding great Reward to those (Men and Women) that shall obey his Commandments. Those Men and Women that believe in his Unity, that resign themselves to his divine Pleasure, that are patient and humble, that speak the truth, that fast, give Alms, and

and are chaste; and the Men and Women that observe his Law, ought not to controul his Actions, neither those of his Prophet, nor say, that they could do better than they, if they would endeavour [it.] He that disobeyeth God and his Prophet, erreth from the right way. Remember what thou didst say to him whom God favoured, to receive him into his Law, and whom thou didst gratify with Liberty, that saidst, Divorce not thy Wife, and fear God; thou concealest in thy Mind a design which God shall discover, thou fearest the People, but it is thy Duty to fear God alone. When * Zeid did repudiate his Wife, we married thee to her, to the end there might remain no Error among the true Believers; when they shall repudiate their Wives, they shall observe in repudiating them, what God hath ordained. The Prophet sinneth not in doing what God hath permitted; the Law of God was in this manner observed by our Predecessors, and the Command of his divine Majesty is executed without delay. Such as preach the Word of God, his Apostles and Prophets, fear none but his divine Majesty, it sufficeth them that they are in his Protection. † *Mahomet* is not your Father, he is the Apostle of God, and the last of all the Prophets; God knoweth all things, there shall not come another Prophet after him. Oh ye that believe in God! think frequently on his divine Majesty, praise him Morning and Evening, he shall give you his Mercy; the Angels implore Pardon, that he may deliver from darkness; he is merciful to true Believers; the Angels shall salute them on his behalf at the Day of Judgment, he hath prepared for them an exceeding great Reward. Oh Prophet! we have sent thee to be witness of the deportments of the People, and as a Light to conduct them into the right way; proclaim to the true Believers that they shall receive of thy Lord an exceeding great Grace; obey not Infidels, nor the Wicked, fear not their Malice, and trust in God, thou oughtest to be satisfied that God protecteth thee. O ye that believe! it is not lawful for you to abuse your Wives; if you repudiate

* *Mahomet was amorous of Zeid his Slave's Wife, he caused him to repudiate her, to marry her, because of her Beauty.*

† *He is not the Father of Zeid, to espouse the Wife which he put away. See Teflir and Joahir.*

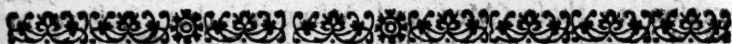
them before ye have known them, deal well with them, and dismiss them with Mildness and Civility. O Prophet! we permit thee to know the Women to whom thou hast given dowry, the Women-Slaves which God hath given thee, the Daughters of thine Uncles, and of thine Aunts, that have abandoned with thee the Company of the Wicked; and the true believing Wife that shall be given thee, if thou wilt marry her, and that she be not the Wife of a true Believer. We know what we have commanded true Believers, touching their Wives and their Slaves; we have instructed thee therein, to the end thou offend not God, he is gracious and merciful to such as obey him. Thou shalt retain whom of thy Wives thou shalt desire to retain, and shalt repudiate such as thou shalt desire to repudiate, and shalt lie with them that shall please thee; it is better that thou repudiate them without offending God, than to see them male-contented, and sad; they shall be contented with the good that thou shalt do to them, in divorcing them: God knoweth what is in your Hearts, he is Omniscient, and most Merciful. It is not lawful for thee to know other Women than thine own, it is not lawful for thee to exchange them, although the Beauty of others please thee, except thy Slaves; God regardeth all. O ye that believe! enter not into the Houses of the Prophet without Permission, except at the Hour of Repast, and that by chance, and without design; if ye are invited, enter with Freedom: when ye shall have taken your Repast, depart out of the House, and tarry not to discourse one with another, this molesteth the Prophet, he is ashamed to bid you be gone, but God is not ashamed to tell you the Truth. The Wives of the Prophet shall have the Face covered when ye shall speak unto them, this better resented of Purity both in them and in you. You ought not to importune the Prophet of God, neither to know his Wives, this would be a most enormous Sin: if ye conceal any design, or discover it, know that God knoweth all. They shall not offend God in suffering themselves to be seen of their Fathers, their Children, their Brethren, their Nephews, their Maid-Servants, and their She-Slaves, they shall fear God, he seeth all; God and the Angels * pray for the Prophet. O ye that believe! pray for the Prophet, and obey him: He that shall displease God and his Prophet,

Mahomet
had nine
Wives.
See Gelal-
din.

* Bless the
Prophet.
See Gelal-
din.

modi

phet, shall be accursed in this World, and shall feel rigorous Pains in the other : such as do injury without reason to those (Men and Women) that believe in God, commit an exceeding great Sin. O Prophet ! speak to thy Wives, and thy Daughters, and the Wives of true Believers, that they cover themselves with Veils, they shall be more honoured, and shall receive no displeasure ; God is gracious and merciful. If the Wicked, the Whoremongers, and those of *Medina* that are weak in their Faith, quit not their Impiety, I will give thee absolute Power over them, and few among them will respect thee ; but take thou them, and slay them wheresoever thou shalt meet them, God so commanded those that were before thee ; thou shalt find no alteration in the Law of God. The People will enquire of thee, when shall be the Day of Judgment ? Say unto them, That God alone knoweth it, and thou knowest not if it shall be very speedily ; but that God hath prepared for Infidels an exceeding great Fire, wherein they shall burn eternally, they shall find no Protection, they shall be cast headlong into the Fire, and shall say, Would to God we had obeyed his divine Majesty, and the Prophet his Apostle ! they shall say, Lord, we obeyed our Masters and Superiors, they seduced us from the right way ; Lord, chastise them doubly, and give them thy Curse. O ye that believe ! be not like them that displeased *Moses*, he was innocent of the Crimes they laid upon him, he was inspired of God : fear God, and speak with Civility, your Works shall be acceptable to him, and he shall pardon your Sins : he that shall obey God, and his Apostle, shall be happy ; Fidelity and Obedience are pleasing to him in Heaven and in Earth, and upon the Mountains. Such as depart far [from him] as did *Adam*, do injury to themselves, and are ignorant ; he shall chastise those (Men and Women) that shall be disobedient and impious ; he will give his Grace to those (Men and Women) that shall believe in his Law, he is gracious and merciful to them that obey him.



C H A P. XXXIV.

† Saba is a Province of Licmen. See Gelaladin.

The Chapter of † Saba, containing Fifty four Verses, written at Mecca.

IN the Name of God, gracious and merciful. Praised be God, whatsoever is in Heaven, and in the Earth, appertaineth to him; Praise is due unto him, he is most Wise and Omniscient: he knoweth whatsoever entreth into the Earth, and cometh out of it, whatsoever ascendeth to Heaven, and descendeth; he is gracious and merciful to his Creatures. The Wicked demand if they shall see the Day of Judgment; say unto them, yes, and that the Lord knoweth the time: he knoweth what is past, present and future, and all that is in Heaven and in the Earth, even to the weight of an Atom; what is yet less, and what is yet greater than an Atom, is written in a Book that discovereth every thing; he shall reward the true Believers that have done good Works; he shall give them his Mercy, and enrich them with precious Treasures. Such as have endeavoured to suppress his Law, shall feel the effects of his Indignation. They that understand the Scripture, know that God hath taught thee the very Truth, to guide the People into the right Way, into the Path of Honour and Vertue; but the Wicked said among them, will ye believe a Man, who affirmeth, that after your death ye shall rise again, and be new Creatures? He lyeth impudently, he is possessed of the Devil. Certainly they that believe not in the Resurrection, are in an exceeding great Error, and shall suffer most grievous Pains; see they not what is above, and what is below them? Consider they not the Heaven and the Earth? If I will, I can render it barren, and cause a piece of the Heaven to fall upon them for a sign of my Omnipotency. We gave our Grace to David, and spake to the Mountains, Birds, and Metals with him, to praise me; we commanded him to make Cuirasses, and Iron was soft in his Hand, as Wax. O

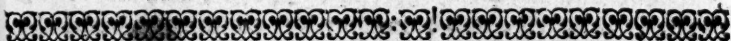
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Lineage

Lineage of *David*! be not ingrateful, I see whatsoever ye do. We made the Winds subject to *Solomon*, he commanded them Evening and Morning, from the East to the West; we gave him a Fountain, and a Brook of dissolved Brass; the Devils, through our permission, wrought it to his Mind, and we punished in the Fire of Hell such as refused to obey him. They built for him lofty Palaces, and * spacious Houses; they formed Ba-
 fons for Water, Channels, and Pools: We said unto him, O Lineage of *David*! be not ingrateful for my Graces, for that few Persons do acknowledge [them.]
 When he died, through our Commandment, nothing discovered his Death to the Devils, but the Worms that had eaten the end of his Staff whereon he leaned; when the Devils saw him fall, they perceived, that had they known the future, and what was hid from them, they should not have laboured so long a time in his Service. The Inhabitants of *Saba* have a mark of my Omnipotency in their Country, viz. two Gardens, the one on the North side, and the other towards the South: (it was said unto them) eat of the good things that your Lord hath given you, and return him Thanks; their Country is delicious, God hath been merciful towards them, nevertheless they are ingrateful and impious: we sent the River of *Arem* that overflowed their Gardens; we changed them into two Gardens of Thorns of *Cyprus*, and a little * *Tamarinde*; thus did we pu-
 nish them, because of their Impiety. We established a way with many Cities, for facility of Commerce among them, and the City which we blessed, and spake unto the People to follow that way Night and Day with Safety, and without Fear. They said, God destroyeth us through the length of this way; they returned to their Impiety, and we dispersed them upon the Earth, to serve for Example to Posterity, and Instruction to such as persevere in my Law, and acknowledge my Graces. The Devil caused them to believe his Opinion, they followed him, except some of the true Believers that were among them; he had no Power over them, but to know them that believed in the Resurrection, and such as doubt. Thy Lord observeth and regardeth all. Say unto them, invoke your Idols, they have not Power of the bigness of an Atom, neither in Heaven, nor Earth: God hath no Companion, they shall find none to protect

test them at the Day of Judgment, none shall intercede for them without the permission of his Divine Majesty; if they receive any relaxation in their fear, they enquire of each other what God spake, and answer, that he spake the Truth; that he is most high and most mighty. Say unto them, who enricheth you with the good things of Heaven and Earth? They will say that it is God. Say unto them, Who of you, or of us, followeth the right Way? Or who of you, or of us, is seduced? Enquire not after our Sins, we are not curious to know what ye do; God shall assemble us at the Day of Judgment, and shall judge our differences with Equity, he is an exceeding great Judge. Say unto them, Let us see the Idols that ye have worshipped; certainly there is but one God, Omnipotent and Wise. We have not sent thee but to declare to Men the Joys of Paradise, and to preach to them the Pains of Hell, but the greatest part knoweth it not: they ask in what time they shall see the Punishment that is preached to them; and if thou speakest the Truth, say unto them, when the time thereof is come, ye shall not be able to retard, or advance an Hour. They have said, That they will not believe in the Alcoran, but thou shalt see them one Day assembled in the presence of thy Lord, thou shalt see that they shall accuse one another; the Poor shall say unto the Rich, you have hindred us to obey the Commandments of God; they shall answer, have we seduced you from the way that was taught you? On the contrary, you were wicked and malicious: They shall say, on the contrary, you employed Night and Day your Artifices to render us ingrateful for the Graces of God, and to induce us to believe that he hath Companions equal to him; they shall repent of their Sins, when they shall see their Punishment; we will lay Chains upon their Necks, and they shall be chastised after their demerits. The chief Inhabitants of the Cities said to the Prophets that we sent to them to preach the Torments of Hell, that they believe not their words. We have (said they) more Riches, and more Children than those that believe in their Discourse; we shall not be damned, as they affirm. Say unto them, my Lord giveth and taketh away Riches as seemeth good to him, but the greatest part of the People know it not; your Wealth and your Children shall not give you access to
 God;

God; such as shall perform good Works shall be rewarded, and shall live eternally in the Delights of Paradise; they that shall endeavour to suppress our Law, shall be cast headlong into the Fire of Hell. Say unto them, My Lord giveth and taketh away Wealth, as to him seemeth good; he maketh vain the Alms which ye shall give, if ye observe not his Law; he is the Rich of the Rich. Be thou mindful of the Day, when I shall assemble the Idolaters, and shall say to the Angels, Behold them who have adored you: they shall say, praised be God, thou alone art our Master and Protector; they adored not us, they worshipped the Devil; the greatest part of them believed in his word, this Day they are not able to benefit, or hurt one another; they will say to the Unjust, taste the Torments of Hell-Fire, which ye would not believe. They said when thou didst preach unto them our Commandments, this Man would hinder us to worship the Gods of our Fathers, he is a Blasphemer. They have said, That the Alcoran is but Sorcery and Magick, and read not the Books that we have sent unto them. Their Predecessors did like them; they traduced our Apostles, and hindred them to preach the tenth part of what we had inspired into them; they traduced them, but how were they chastised? Say unto them, I preach to you to pray to God two by two, or alone, or in Company; ye shall know one Day, that your Friend *Mahomet* is not possessed of the Devil, and that he preacheth to you the Pains of Hell; I require no Reward of you for mine Exhortations, God shall reward me, he seeth all. Say unto them, God teacheth his Prophet the Truth, and what is to come; the Truth appeared, and Falshood was discovered, and the Lyars were deprived of his Mercy: if I wilfully go astray, or if I act what God hath enjoined me, this shall be for my Soul; God heareth, and is present at all Things. Thou shalt see the Infidels filled with Fear, and affrighted when they shall come out of their Sepulchres; they shall not escape the Punishment of their Incredulity: they shall then say, That they believe in the Alcoran, but I will shew to them from far the Law which they have despised in the World: they shall be precipitated with their ignorance, into a place remote from Mercy and Pardon; they shall be separated from the true Believers, because they have doubted the Commandments of the Law of God.



C H A P. XXXV.

*The Chapter of the Creator, containing Forty
and five Verses, written at Mecca.*

*This Chapter is intituled the Chapter of Angels, in the
Book Tefrir anſ Joahir, which treateth of the Expoſi-
tion of the Alcoran in Turkiſh.*

IN the Name of God, gracious and merciful. Praise be to God, Creator of Heaven and Earth, who created the Angels, the Meſſengers of his Commandments; they have Wings, two, three, and four; he maketh of his Creature what ſeemeth good to him, he is Omnipotent; none can comprehend the Grace that he hath given to his People, it is incomprehenſible, he is Omnipotent and moſt Wiſe. Oh People! remember the Grace of God, Is there a Creator beſide him? He enricheth you with the Riches of Heaven and Earth, there is no God beſide him. How can the Wicked blaſpheme againſt his Divine Majeſty? If they traduce thee, certainly they traduced the Prophets that were ſent before thee; they ſhall be one day aſſembled before God to be judged. Oh ye People! what God hath promiſed is infallible; glory not in the Wealth of the Earth, beware leſt the Devil ſeduce you, and render you Proud, becauſe that God doth a while defer the Punishment of your Crimes. The Devil is your Enemy, be ye his Enemies; he leadeth them that follow him into the Fire of Hell, where they ſhall ſuffer the Rigours of infinite Pains; their Sins ſhall be remitted that believe in God, and do good Works: Oftentimes, he that delighteth in what he doth, doth believe he doth well; God miſleadeth and guideth whom it pleaſeth him: be not unwilling to depart from the Wicked, God knoweth all their Actions. He ſendeth the Winds that drive the Clouds unto barren and dry places to reſreſh the Earth, and cauſe it to revive after its death; in like manner will he raiſe again the Dead. He that affecteth Greatneſs ſhall find in God
all

all manner of Greatness; good Speeches ascend even to his divine Majesty, and our good Works are acceptable to him. Such as conspire against the Prophet, shall endure great Torments, and their Conspiracy become vain and unprofitable. God hath created you of Dust and Mire, he created you Men and Women; the Woman neither conceiveth, nor bringeth forth, but through his Permission; no Man can either prolong or shorten his Life, but following what is written in the Book [kept in Heaven] these things are easy to God. Those two Seas are not like to *Euphrates*, whose Water is sweet, and pleasant to drink; the Water of the Sea is cold and salt, nevertheless ye eat of the Fish of the one, and the other: Ye fish out of the Sea Gems to adorn you; you see the Ship to run upon the Waters, and cleave the Waves, for the advantage of your Commerce, peradventure you will return Thanks to God for his Graces. He causeth the Night to enter into the Day, and the Day into the Night; he created the Sun and the Moon, that run in the Heaven till the Day appointed. That God who created these things, is your Lord, the Empire of the World is his, the Idols that ye worship have no more Power than the skin of an Almond; if ye invoke them, they shall not hear you, they shall deny you at the Day of Judgment, and are not of power to let you know either the Joys of Paradise, or the Torments of Hell. Oh ye People! ye are poor and necessitous, ye have need of God's assistance, and God hath no want of you; Praise is due to him in every place: he will destroy you, if it seem good to him, and create another new People in your place. None shall bear the burden of another, be it never so light or heavy, no, not when they are near of kin: Preach thou the Torments of Hell to such as fear their Lord, without seeing him, and make their Prayers at the time appointed. He that taketh heed of offending him, laboureth for himself; all the World shall be one day assembled before him to be judged; the Blind are not like to such as see clear; Darkness is not like to Light; the Shade and Coolness are not like to the Heat of the Sun; the Living are not like the Dead; God causeth himself to be understood of whom he pleaseth; thou canst not make the Commandments of God to be understood by them that are in their Sepulchers; we have sent only to preach the Pains of Hell, and the

Joys of Paradise, there is no place in the World where they have not been preached; if the Infidels traduce thee, their Predecessors likewise traduced them whom we sent heretofore, to preach to them the Myſteries of Faith, and the Scriptures; they were ſurprized in their Sins, were rigorouſly chaſtiſed. Seest thou not how thy Lord cauſed Rain to fall from Heaven, to make the Earth produce many Fruits of ſundry ſorts, and to nourish in the Mountains the Goats, the Stags, and Hinds? to nourish the Crows and Ravens, the Men, and Beaſts of divers kinds and forms? God gratifieth his Creatures that acknowledge his Benefits; he is Omnipotent and Merciful. They who devoutly read the Book of God, who make their Prayers at the time appointed, and beſtow in pious Works, ſecretly or publickly, part of the Wealth that we have given them, have hope of a Recompence that ſhall never periſh; God ſhall recompenſe and augment his Graces upon them; he is merciful towards the Good, and accepteth the acknowledgment of his Graces. The Book that we have ſent thee containeth the Truth, it confirmeth the antient Scriptures, God knoweth and ſeeth all Things. We have given the underſtanding of the Alcoran to ſuch as we have choſen among our Creatures; there be ſome who have ill diſcharged what we have taught them; ſome have performed what was enjoined them, and others have taught it with Affection and Diligence through God's Permiſſion. This is a great Grace, they ſhall enter into the Garden of *Eden*, where they ſhall remain eternally; they ſhall be adorned with Collars of Gold, enriched with precious Stones, they ſhall be clothed with fine Silk, and ſhall ſay, praised be God, who hath delivered us from Affliction, he is moſt merciful, and accepteth the Thanks of his Creatures; ſuch as through his ſpecial Grace ſhall enjoy the Houſe of Eternity, ſhall be free from all Pain, and the Infidels ſhall be caſt headlong into the Fire of Hell. They ſhall not die in thoſe Torments, and their Torture ſhall never be aſſuaged; thus ſhall the Wicked be chaſtiſed, they ſhall in vain implore Succour of God, and ſay, Lord deliver us from theſe Pains, we will do better than we have done heretofore: I will no more prolong your Life on Earth, I have ſent you my Prophets and Apoſtles; they preached unto you my Commandments, you would

would not hear them, taste now the Pains of Hell, which ye have merited : the Wicked shall this day be deprived of Protection. Certainly God knoweth whatsoever is in Heaven and Earth, he knoweth all that is in the Hearts of Men. He it is that hath made you to multiply on Earth, Impiety shall rise against the Impious, it shall render them abominable before God, and put them into the number of the Damned. Say unto them, have ye well considered the Idols that ye have worshipped ? Tell me, What have they created on Earth ? Were they God's Companions in the Creation of the Heavens ? Hath God sent to them a Book, and Reasons, to authorize their Impiety ? Certainly the Wicked instruct one another only in Pride and Arrogancy ; God sustaineth the Heavens and the Earth, he alone is able to sustain them, he is gracious and merciful. The Wicked swore to fight for the encrease of the Faith, if there should come to them a Preacher to instruct them ; and when he came, they augmented their Wickedness, became proud in the Earth, and conspired against the true Believers ; their Conspiracy fell upon themselves, and they can expect none other things than what were ordained against their Predecessors, the Law of God admitteth none alteration. Consider they not what was the end of their Predecessors ? Who were more wealthy and powerful than they ? Nothing is impossible to God, he knoweth all things, and is Omnipotent. Should God punish the People when they offend him, he should leave no living Creature on the Earth, he deferreth the Chastisement of the Wicked until the time appointed ; when their time shall be come, he will punish them according to their demerits, he seeth all.





C H A P. XXXVI.

*The Chapter intituled, O Man, containing
Fourscore and Eight Verses, written at
Mecca.*

Reader, the Mahometans have entituled this Chapter with two Letters of the Arabique Alphabet, i. s. The Bedaoi saith, that i signifieth ia, that is to say O particula vocativa, and s is an Abbreviation, that signifieth insan, [i. e.] Man; and that the Angel speaking to Mahomet, began this Chapter in this manner, O Man! I swear by the Alcoran, &c. See Tefsir, Kitab el tenoir.

IN the Name of God, gracious and merciful. O Man! I swear by the *Alcoran*, full of Doctrine, that thou art a Prophet, sent to teach the People the right Way. This Book was sent by the Omnipotent and Merciful, that thou mayst instruct Men in that which was not taught their Predecessors. Certainly, what was said is true, viz. That the greatest part of them is incredulous; we will put a Chain upon their Neck, and bind their Hands to the very Chin; they shall lift up the Head to complain, but we will place before and behind them a great Obstacle, we will cover their Sight with Darkness, and they shall not see a jot. Misery is upon them; whether thou dost reprove, or not reprove them, they shall not be converted. If thou preacheest to them that believe in the *Alcoran*, and to such as believe in what they have seen, proclaim to them a general Pardon of their Sins, and a very great Reward. I make the Dead to arise again, and write exactly in a Book the Good and Evil which Men commit. Relate to them the Parable of those of the City, whither thy Lord sent his Prophets; we sent unto them two Prophets, they slandered both of them; we succoured them by a third; they all three said to the Inhabitants of this City, we are sent from God to preach to you his Commandments. They answered, ye are but Men like us, God hath not sent us

a sign to make you known, ye are Lyars. They said, certainly God knoweth that he sent us to you; we are obliged only to preach to you his Commandments: they answered, would ye make us Infidels like your selves? If ye end not this Discourse, we will stone you, and make you suffer heavy Torments. They said, be your evil with you, who hath heretofore so ill instructed you? Certainly you are wicked. Then a Man came running from the utmost part of the City, who said unto them, Oh People! obey the Apostles of God, obey them that require no reward from you, for the pains which they take in teaching you, and who are in the right Way. Wherefore shall not I worship him that created me, and before whom ye all shall be assembled to be judged? Will ye worship another beside him? If it be his Will to chastise me, your Idols cannot save me; I should be extremely erroneous, should I believe in your Gods; hear and understand what I say unto you. [Nevertheless they slew him] and said unto him, Go, enter into Paradise; he said, in dying, would to God this People knew the Graces that his Divine Majesty hath conferred on me, he placed me in the number of the Blessed. After his Death we did not send Angels from Heaven to chastise the Wicked: I will send them but once to destroy them; they shall one day be dumb, for shame that they have not followed the true Believers, and of being mocked by those that I sent to preach unto them my Commandments. Will they not consider how much People we have destroyed in times past, who are not returned, and that shall be one day assembled before me to be judged? The Earth, dry, dead, and barren, is a sign of my Omnipotency for the Wicked; we made it revive, and became green again, and to bring forth Fruits, with which they were satiate; we there created Gardens, Date-trees, and Vines, we caused Fountains to flow; they eat of the Fruits which are not the Works of their Hands; will they not acknowledge the Works of their Lord? Praise is due to him that created the Male and the Female of all Plants that the Earth produceth, who created Man and Woman, and many other things, of which they have no knowledge. It is a sign of my Omnipotency, to separate the Day from the Night, and to make the Sun to run to his appointed place. We have appointed to the Moon her Signs, she goeth and cometh always

always through her old Way ; the Sun neither hastneth nor retardeth his Course at any time, neither doth join himself by Night to the Moon ; the Night cometh not until the end of the Day. And all, to wit, the Moon, the Sun, and the Stars, exalt my Glory in the Heaven. It is a mark of mine Omnipotency, to have borne their Fathers upon the Waters in the Ark, and to have given them Vessels like the Ark to bear them ; had it pleased me, I had caused them to be drowned, without Succour and Salvation ; I saved them through my special Grace, until the time appointed. The Wicked despise the signs of God's Omnipotency, and scoffed when they were required to fear the Wrath of his Divine Majesty, present, and to come, and that their Iniquities shall be forgiven them. When it was said unto them, give Alms of the Wealth that God hath given you, they answered, shall I give him to eat, to whom God shall give Bread when it shall please him ? They are in a very great Error. They will enquire of you when the Day of Judgment shall be ; and if ye believe it, tell them that they must expect but one sole Voice, that shall surprize them : they shall quarrel, they shall not be able to make their Testament, neither return to see their Parents ; in the end, they shall go out of their Sepulchres, and present themselves before God, when the Trumpet shall sound : Then shall they say, we are most miserable to have departed from our Graves, behold what God hath promised us ! the Prophets spake to us the Truth, *viz.* That the World ought to expect but one Voice. This Day shall all Men be assembled before their Lord, no injustice shall be done to any Person, and every one shall be rewarded and chastised after his Works. Such as go into Paradise shall be in exceeding great Repose, with all manner of Contentment, they and their Wives shall be safe from all Evils, lying on delicious Beds, they shall have all sorts of Fruits, and whatsoever they shall desire ; they shall be saluted on the behalf of the Lord, gracious and merciful. God shall say to the Wicked at the Day of Judgment, Depart ye this Day from the Company of the Good ; did I not forbid you to worship the Devil, your open Enemy, but to worship me alone, and that it was the right Way ? Did I not tell you that the Devil seduced a multitude of the People ? Ye would not believe it, behold

hold Hell, that is prepared for you, through your Incredulity. I will shut their Mouth, their Hand shall speak, and their Feet shall be witnesses of their Crimes. If we will, we can make the Infidels blind, they shall find no way, they shall not be able to go or come, and shall be succoured of none: had it been our pleasure, we could have transformed them in their Houses, and they had not been able to go forth; I will cast their Head against the Ground, and will render them infamous, whole Life I shall prolong, and they shall not know their Errors. We have not made them to understand the Mysteries of the *Alcoran*, but that was not necessary; it is but to preach to the Living, who comprehend what is spoken to them; it is most true, that the Wicked shall be punished. See they not that we alone have created all the Beasts of the Earth, over which they command? We have made them subject to them: Some serve them to ride on, and others for their Nourishment; will they be ingrateful? Nevertheless they have worshipped Idols, they adored what could not deliver them from the Pains of Hell. Afflict not thy self at their Discourse, I know whatsoever they say, and all that they keep secret in their Souls: Doth not Man consider that we created him of Dust? and that he is too arrogant? God hath taught us how he formed his Creatures; nevertheless the Wicked have said, who is he that can give Life to Bones that are rotten? Say unto them, he it is that created you at first, and that knoweth what he created; he maketh Fire to come out of the green Woods which ye burn, and created the Heaven and the Earth; cannot he create other Creatures like unto you? Yes, without doubt, he createth what pleaseth him, he knoweth all things; when he willeth any thing, he saith, Be thou, and it is: praised be him to whom all things appertain, and before whom you all shall return [to be judged.]



C H A P. XXXVII.

The Chapter of Orders, containing Fourscore Verses, written at Mecca.

*See Kitab
et tenoir.*

IN the Name of God; gracious and merciful. I swear by the Orders of Angels that worship God, and attend his Commands, by them that hinder Men to obey the Devil, and by them that read and meditate on the *Alcoran*, that your God is one sole God, Lord of the Heaven, and the Earth, and of all that is between them, he is Lord of the West, and of the East. We adorned the Heaven and the Earth with Planets, and have kept them safe from the Malice of the Devils; they cannot hear what is spoken in the Firmament; they are shamefully driven away on all sides, and shall be eternally tormented; if they hear any thing spoken, they hear it greedily, and follow [it] speedily, but the shining Planet pursueth them, [and detecteth their Malice.] The Wicked have demanded if we created any thing more illustrious than they: Certainly we created them all of the Dust of the Earth. Thou art amazed at their Blasphemies, they deride thy Amazement, and shall never be converted. When they shall see Miracles, they shall scoff, and say, that it is but evident Magick to believe that they shall die, and after, being Earth, Bones and Dust, they shall rise again with their Fathers and Predecessors. Say unto them, that they shall rise again, and that they are seduced from the right Way; that the World shall be but once destroyed, and they shall see what will befall them at the Day of Judgment. They shall that day say, they are wretched, and the Angel shall say unto them, behold the Day of Judgment, behold the Day that the Godly shall be separated from the Wicked; behold the Day which ye would not believe. It shall be said to the Angels, gather them together, assemble their Wives, and their Idols, put them into the way of Hell, and stay them to give account of their Departments, and why their Idols do not succour them.

them. Certainly they shall desire to be in the number of them that have obeyed God's Commandments. They shall quarrel among them, and shall say, it is you that have seduced us from the right Way, thro your Oaths; ye swore that ye followed the Law of God, and observed his Commandments. They shall answer on the contrary, We have no power over you, you your selves were in manifest Error, the Word of God shall be accomplished against us, and we shall for Company suffer the Torments of Hell; if we seduced you, we were likewise seduced, and we shall this day be your Companions in Punishment. That Day shall the Wicked be in this manner afflicted; they become insolent on Earth, when it is told them there is but one God, and say, shall we abandon our Gods for a foolish lying Poet? on the contrary, he teacheth you the Truth, as did the Prophets that were before him; ye shall be chastised, and treated according to your Demerits. Such as shall obey God's Commandments shall have a place of safety wherein to rest, with all sorts of Fruits, in pleasant Gardens, sitting orderly on delicious Beds, with Glasses full of a Drink, pleasing to the Taste, which shall not make them drunk. Their Wives, white as fresh Eggs, shall not cast an Eye upon any but upon them; they shall talk together, and one among them shall say, I had on Earth a Companion, who asked me if I believed in the Resurrection; and if after being reduced to Earth, Bones, and Dust, we shall rise again? Come with me, let us go see what he doth; we shall see him in the bottom of Hell, and say unto him, by God, it wanted little but that thou hadst seduced me; without the Grace of God I had been damned, as thou art, we are not in the number of the Dead, we shall not suffer any Pain; on the contrary, we are in exceeding great happiness: thus are the Righteous rewarded; who are the more happy? They who are in our felicity, or such as are near to *Zacon*, the Tree of Hell? This Tree cometh out of the bottom of Hell, it riseth high, and the Branches themselves resemble the Heads of Devils; the Damned shall eat of the Fruit thereof, they shall drink boiling Water, and Hell shall be the place of their Habitation; their Fathers were Infidels, they followed their Footsteps, and the way of them that were seduced before them. We sent unto them Preachers, whom they

refused

refused to hear ; but consider what is the end of the Righteous, and that of the Wicked. We saved *Noah*, and gave Grace to such as obeyed him ; we delivered him with his Family from a great Danger, and perpetuated his Progeny ; he shall be praised of all them that shall come after him, because we gave him our Blessing : thus do I recompense the Righteous, he was in the number of them that obeyed my Commandments ; we saved him, and them that followed him, and drowned the Infidels. Remember *Abraham*, God gave him a Heart free from Impiety and Malice ; he said to his Father and his People, wherefore worship ye false Gods instead of the true God ? Think ye to escape the Punishment of your Crimes ? Then he had a Vision in Heaven, and said, I am sick of your Idolatry, they departed from him with purpose to be converted, and empty the Temples of Idols of their Treasures ; he said to the Idols, wherefore eat ye not the Sacrifices that are before you ? Wherefore speak ye not ? And gave them a great Blow with his right Hand. The People came together with Wrath, because he had stricken their Gods ; he said unto them, Will ye worship the Works of your Hands ? Know ye not that it is God that created you ? Then they said among them, let us build a great Pile, and put fire to it, and cast *Abraham* into the fire ; they conspired against him, but we rendred them ashamed and confounded. *Abraham* said unto them, I go towards my Lord, he shall guide me into the way of Salvation : Lord, give me a Son that may be in the number of the Righteous ; we declared to him that he should have a Son, exceeding wise, when he arrived to years of Discretion. He said unto him, my Son, I dreamed this Night that I must sacrifice thee, what wilt thou that I do ? He replied, my Father, do what is commanded you, ye shall find me full of Patience. When his Father laid him on the Ground, and put the Knife nigh unto his Throat, we said unto him, O *Abraham* ! it is enough, thou hast satisfied thy Dream : thus do I treat the Righteous, thus were we wont to prove them. We redeemed his Son with a fair Ram ; he shall be praised of Posterity, and those that shall come after him, shall bless his Memory. Thus do I reward the Righteous, he was in the number of them that obey my Commandments. We declared to him that he should have a Son
called

called *Isaac*, from whom should issue many Believers and Unbelievers. Certainly we gave our Grace to *Moses* and *Aaron*; we delivered them with their Followers from an evident Peril, we protected them, and they were in the number of the Victorious; we gave them the Book full of Light, and conducted them into the right way; they shall be praised in Ages to come, and Posterity shall bless their Memory. Thus do I recompense the Righteous, they were in the number of them that obeyed my Commandments: *Elias* is in the number of my Prophets and Apostles; he said unto the People, wherefore fear ye not God? Wherefore worship ye the Idol *Balam*, and forsake the Creator of the World? God is your Lord, and the Lord of your Predecessors; they traduced him, and were condemned to the Fire of Hell, except such among them as obeyed my Commandments. We left his Memory happy to Posterity; thus I reward the Righteous; he was in the number of them that obeyed my Commandments. *Lot* was in the number of my Prophets and Apostles: Remember thou, how we delivered him and his Family from evident Peril, except his Wife, who remained among them that were chastised; having saved him, we destroyed the Wicked; they saw in the Morning the Footsteps of the Ruin that beset them the Night before: will ye not understand this Miracle? *Jonas* was in the number of the Prophets. Remember thou, that he fled in a Ship, and was the cause of evil to the Sailors, he was swallowed of a Whale; had he not repented of his Fault, he should have continued in the Belly of that Fish until the Day of Judgment: we cast him on the Shore extremely feeble, we covered him with leaves of Filbert, and sent him to preach to more than an hundred thousand Persons, that we reconverted, whose Decease we deferred until the time appointed. The Infidels have demanded if thy Lord hath Daughters, as they have Sons? Did we create the Angels Male and Female in their presence? They lye, when they say, that God hath a Son; hath he desired to have Daughters rather than Sons? How can you thus blaspheme? Consider ye not that he is God alone, without Children? Have ye any Reason or Authority to speak in this manner? Bring your Arguments, produce your Reason, if ye are true. The Infidels have said, that the Angels were of the

the Lineage of God, but the Angels well know that the Infidels shall be damned, because of their Blasphemies. Praised be God, he hath neither Son nor Daughter, other than the Righteous that worship him, and obey his Commandments. You, with your Idols, cannot escape the Punishment of your Sins, ye shall be condemned to the Fire of Hell. There is none among the Angels that knoweth not his place, and his order in Paradise, to praise and worship his divine Majesty. If the Infidels say, we observe the Religion of our Predecessors, we are in the right way; say unto them, that if they believe not in the Alcoran, they shall in fine know their Incredulity. We have promised Protection to Believers and Prophets, they shall be protected and victorious; depart for a time from the Wicked, consider how God punisheth them, they shall feel the Punishment of their Impiety; will they cast themselves headlong into the Torments of Hell? Assuredly they will be astonished when they shall feel them; depart from their Company, and consider that they shall not be able to escape the Punishment of their Crimes. Praise thy Lord, the Lord of Power and Greatness, above the Wicked; Salvation be to the Prophets, and eternal Praise to the God of the Universe.



C H A P. XXXVIII.

The Chapter of Truth, containing Fourscore and Eight Verses, written at Mecca.

Reader, Mahomet intituled this Chapter with the Letter named in the Arabique Alphabet, Sfad, which signifieth in this place, Sfidk, that is to say, Truth. See the Gloss of Gelaldin, Kitab el tenoir. They have intituled it the Chapter of Truth.

IN the Name of God, gracious and merciful. I swear by the Alcoran, that this Book teacheth the way of Salvation; nevertheless, the Infidels resist the Faith, and are among themselves of a different Opinion. How many

many have we destroyed in times past, that were like unto them? They cried, and required Succours, but they were no longer to be succoured. The Infidels wonder that a Man like themselves should be sent to instruct them: they say, That he is a Magician, and a Liar, to preach one sole God. It is a strange thing! Their Doctors forsook their Assemblies, they went to preach through the City, and said, Perish to adore your Gods; we abjure the Belief of the Unity of God, the last Sect did not preach it; it is an evident Lye. Was *Mahomet* chosen among us to receive alone the Alcoran descended from Heaven? Certainly they doubt the Alcoran; they shall know the Truth, when they shall be in the Fire of Hell. Have they in their power the Treasures of the Mercy of thy Lord, Omnipotent and Bountiful? Possess they the Kingdom of the Heavens and Earth, and whatsoever is betwixt them? If it be so, let them ascend into Heaven with their Forces; assuredly, they shall be shamefully beaten in all places. The Wicked heretofore defamed *Noah*: *Ad*, *Pharaoh*, the Maker of *Charmes* and *Temod*, the Inhabitants of the City of *Lot*, those that dwelt in the Forest, and their Companions, traduced the Prophets, and were punished after their Demerits; nevertheless the Infidels consider not that they shall be chastised, when the Trumpet shall sound at the Day of Judgment, and that they shall no more return on Earth to be converted. They say in Scorn, Lord give us to see the Book of the Accompt of our Sins, before the Day of Judgment. Persevere, and be patient, be not troubled at their Discourse, and call to mind our Servant *David*, stout and zealous in my Law; the Mountains and the Birds praised me with him; they assembled in his Presence, and obeyed him; we gave Force to his Reign, and endued him with Knowledge and Eloquence. Hast thou learnt *David's* Quarrel, when they hindred him to enter into the Temple? and how he feared his Enemies? When they entred towards him, they said unto him, Be not afraid, we have a dispute among us, judge our difference with Equity, and teach us the right way. This Man is my Brother, he hath fourscore and nineteen Sheep: I had but one, which he hath ravished from me, because he was stronger than I. *David* said, He hath done thee wrong, art thou troubled for one Ewe? The greatest

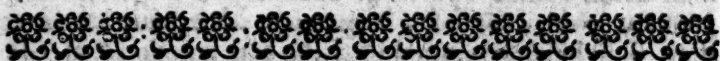
part of Men arose against their Neighbour, except such as believe in the Law of God, and observe his Commandments, which are few in number. Then *David* knew that we had tried him, he implored Pardon of his Sin, he humbled himself, worshipped us, and was converted. We gave him Pardon of his Fault, we drew him near unto us, and lodged him in a place of Content. I said unto him, O *David*! we have established thee on Earth, to determine the Differences that shall arise among the People; follow not thine own Appetite, it will seduce thee from the way of Salvation: such as shall err from my Law, shall suffer grievous Pains at the Day of Judgment. We have not in vain created the Heaven, and the Earth, as the Wicked affirm; Misery shall befall them, they shall be cast headlong and burnt in the Fire of Hell. Shall I alike treat the Believers and Unbelievers? the Righteous and the Wicked? This Book! we have sent it to thee, and blessed it, to the end the People may meditate the Mysteries thereof, and the Wise reap advantage for their Salvation. We gave *Solomon* to our Servant *David*, he was extremely zealous in our Service. Remember that Horses, ready and vigorous, were presented to him about Evening; that he forgot to make his Prayer at the Hour of Vespers; and said, What! Have I preferred the love of the Wealth of the Earth, to the remembrance of God, even until the Sun-set? He caused them to be led back again, and sacrificed some of them (for expiation of his Fault.) He caused their Legs and Necks to be cut off. We tried *Solomon*, we caused a supposititious Person to sit on his Throne, and afterwards restored him to his Dominions. He said, Lord, give me thy Mercy, give me so happy a Reign, that the like hath not been seen; thou art liberal towards thy Creatures. We made subject to him the Winds, which blowed at his Command, where it pleased him. We made the Devils subject to him; some built his Palaces, others dived into the Seas to bring him Pearls, and others were bound and chained to attend his Commands; he retained and dismissed whom he listed, without rendering an accompt. We drew him near unto us, and lodged him in a place of Content. Remember our Servant *Job*, that he prayed to his Lord, and said, That the Devil had heaped Misery and Affliction upon him. It was said unto him, Strike the Earth

See Tefsir
anf Joahir
in Turkish.

Earth with thy Foot; thou shalt see Water spring forth to wash thee, and to drink. We restored to him his Children, and his Riches, through our special Grace, to be an example to Posterity. It was said unto him, when his Wife would have made him to murmur, Take Rods in thine hand, strike thy Wife, and swerve not from what thou hast promised. We found him patient, and zealous in Obedience to our Commandments. Remember our Servants *Abraham, Isaac, Jacob*, affectionate and zealous in our Law; we saved, and chose them among the Righteous. Such as have my Fear before their Eyes, shall enjoy the Delights of the Garden of *Eden*; where they shall repose upon most glorious Beds; they shall there have all sorts of Fruits, and delicious Drink; and their Wives shall not look on any but on them. Behold what is promised to them at the Day of Judgment, and these Pleasures shall never end. The Wicked and Infidels shall be precipitated into the Fire of Hell, they shall drink boiling Water in abundance, and Water extremely cold, full of all manner of noisom Smells; they shall be precipitated into the Flames, and shall say to them that have obeyed them upon Earth, May ye be perpetually tormented, you have seduced and misled us: On the contrary, may your selves be tormented, you have been the cause of our Misery, and shall be damned with us. Then shall they say, Lord encrease the Punishment of him that is the cause of our Misery: Shall we not be able to see them whom we believed on Earth to be Infidels, and whom we derided? Cannot our Eyes see? Thus shall the Damned quarrel. Say (to the People) I am sent only to preach unto you the Unity of God, the Omnipotent Creator of Heaven and Earth, and of all that is between them. Behold the best Sermon that I can make unto you; nevertheless you despise it. I know not what happened in Heaven when the Angels quarrelled. God hath inspired it into me, and I am sent but to instruct you, and to preach publicly the Pains of Hell. Remember thou that God said to his Angels, I will create Man of the Mire of the Earth; when I have formed him, I will breathe against him, and inspire my Spirit into his Body; prostrate your selves before him with Humility. The Angels there prostrated themselves, except the Devil; he was proud, and already in the number of the Wicked.

The Alcoran of Mahomet.

Thy Lord said unto him, Wherefore dost thou not humble thy self before the Work of my Hands? Thou art in the number of the Proud. He replied, I am better than Man, thou hast made me of Fire, and hast created him of the Dust of the Earth. Then thy Lord said unto him, Get thee hence, thou shalt be chastised on all sides, and my Curse be upon thee until the Day of Judgment. He answered, Lord, defer my Punishment until the Day of the Resurrection; he said, I will defer it until the Day appointed. He replied, through thy Permission I will tempt all the World, except such as shall be zealous in thy Law, and shall obey thy Commandments. He said, I tell thee true, I tell thee true, I will fill Hell with thee, and those that shall follow thee. Say unto the People, I require of you no recompence for my Instructions, I am not importunate. Certainly this Book is sent only to instruct Men, you shall one day know the Truth of what it containeth.



C H A P. XXXIX.

The Chapter of Troops, containing Seventy five Verses, written at Mecca.

IN the Name of God, gracious and merciful. This Book was sent by God, the Omnipotent and Wise. We sent it to thee, the Contents thereof are most true: Worship one God alone, and obey his Commandments; Faith proceedeth from him alone: Such as worship any other but him, worship Idols. They have said, we would not invoke our Idols, had they not Power to draw us near to God: Certainly God shall judge one Day the difference that is between the Believers, and Unbelievers; he guideth not him that is a Lyar and Impious. If he would have a Son, he would make choice of one of his Creatures, that should be pleasing to him: praised be God, there is but one God, always victorious he created the Heavens and the Earth with Proportion; he maketh the Night to enter into the Day, and the Day

Day into the Night; he created the Sun and the Moon, which perform their Course in Heaven until the Day appointed, he is omnipotent and merciful: He hath created all of you of one sole Man, of whom he created his Wife; he hath given you clean Beasts, Male and Female; he formed you in the Wombs of your Mothers, Form upon Form: he brought you out of three * Obscurities, he alone is your God, and your Lord, the Kingdom of the World appertaineth to him, there is no God but he. How can the Infidel depart from his Service? If ye will not worship him, he hath nothing to do with you, he desireth not that his Creatures should be impious; his Will is that they praise him; this is his Pleasure, and none shall bear the burden of his Neighbour; ye all shall be assembled before him, he will shew ye what you have done, he knoweth what is in the Hearts of Men. When Man is touched with any Affliction, he invoceth God, and turneth; and when he is in Prosperity, he forgetteth his Vows; he hath said that God hath a Companion equal to him, and erreth from the way of his Law. Say unto him, thou shalt be a while tolerated, in the end thou shalt be cast headlong into the Fire of Hell; and he that shall pray to God Day and Night, erect, prostrate, or on the Knee, with fear of the Torments of Hell, shall enjoy the Mercy of his divine Majesty. Are such as labour, to be compared to them that are idle? They that have Judgment will understand this Discourse. Say unto them, Oh ye People that believe in your Lord! have his Fear before your Eyes; such as shall do good Works in this World, shall enjoy abundantly the Riches of the Earth, God will innumeraibly reward them that persevere in obedience to his Commandments. Say unto them, I am commanded to worship one God, to profess his Unity, and to be obedient to him. Say unto them, I apprehend the Day of Judgment, if I disobey God my Lord. Say unto them, I will worship but one God, worship ye others, whom ye will. Such as shall despise the Law of God, shall lose their Souls, and Families, at the Day of Judgment. These are two great Losses, and most cer-

* *The Obscurity of the Mother's Belly, her Womb, and the Skin that infolds you in the Womb. See Gelaldin,*

tainly they will be involved in eternal Fire. Thus God preacheth to true Believers. O my Creature ! speak unto them that have my Fear before their Eyes, that they adore not Idols, and that if they turn to their Lord, they shall enjoy the Delights of Paradise. Proclaim to them that hear my Word, and obey my Commandments, that they are in the right way, and well advised ; canst thou deliver from the Fire of Hell him that shall be condemned ? Certainly such as obey God, shall enjoy the Pleasures of Paradise, wherein flow many Rivers, and there shall they dwell eternally. This is the Promise of God, he swerveth not from what he promiseth. Seest thou not that God sendeth Rain from Heaven, and maketh the Rivers to run upon the Earth, he causeth Plants to spring forth, and Herbs of divers Colours ; thou seest them become yellow, and then altogether dry ; this is a sign of his Omnipotency. Hath not he to whom God hath given the Light of Faith, received a great Grace from his divine Majesty ? Misery is upon them that have an Heart hardened, and forget his Law ; they are manifestly seduced ; he hath sent an excellent Book for the Instruction of Men, his Précepts are alike in Purity, and without Contradiction. They that fear God, tremble when they hear mention of this Book, and find their rest in the Word of his divine Majesty. This Book is the Guide of the Righteous, God by it guideth whom pleaseth him. He whom God shall seduce, shall find none to guide him ; he shall be precipitated into the Fire of Hell at the Day of Judgment. It shall be said that Day to the Wicked, taste the Torments that ye have merited ; their Predecessors defamed the Prophets, and were punished when they least thought of it ; God rendered them ignominious in this World, and they shall feel in the other, Torments much more grievous, and they know it not. We have taught in this Book what is necessary for the Salvation of the People ; peradventure they will learn it ; it is in the *Arabick* Tongue, without Falshood and Contradiction, perhaps the People will fly from Impiety. God teacheth you a Parable : Two Men are Associates in their Traffick, the one is wicked, the other an honest Man, are they alike ? Praise is due to one sole God ; the greatest part of the Infidels understand it not. Thou shalt die, all Men shall die, and ye shall be assembled at the Day of Judgment, when ye shall

shall dispute together: Who is more unjust, than he that blasphemeth against God, and against the known Truth? Shall not the Wicked be damned? Such as shall believe the Prophet, and fly Impiety, shall obtain from God what they desire; such is the recompence of the Righteous, God shall pardon their Sins, and reward them for their good Works: doth not he protect his Servant? They will terrify thee with the Idols which they adore; but he whom God shall mislead, shall find none able to guide him, and none shall be able to seduce him whom he shall guide; is not he the omnipotent and revenging? If thou ask of the Infidels, who created Heaven and Earth? they will say it is God. Say unto them, Have ye therefore considered the Idols which ye adore, can they exempt you from the Wrath of God, when it shall be his Pleasure to chastise you? Shall they be able to hinder his Grace, when it shall be his Will to pardon you? Say unto them, My Refuge is God, I am resigned to his Will, the Wise trust in his divine Majesty. Say unto them, Oh People! do as you understand him. I will do as I understand him; ye shall know in the end, that whosoever shall be condemned, shall be ashamed, and be precipitated into eternal Torments. We have sent unto thee the most true Book, to instruct the People: He that shall follow the right way, shall meet with nothing but Good; and he that shall go astray, shall meet with nothing but Evil; thou art not the Guardian of the Wicked: God causeth Men to die when the Hour of their Death is arrived; he deferreth the Death of many during their Sleep, and remitteth that of others to the time appointed, this is a sign of his Omnipotency, to such as consider it. Will ye worship any but God? Say unto them, how shall your Idols be able to intercede for you, since they want Power? Know you not this? Say unto them, we ought to invoke one God alone, King of the Heaven and Earth; you all shall one day be assembled before him to be judged. The Infidels tremble with Fear, when they hear mention of one sole God; and rejoice, when they hear speak of their Idols. Say unto them, God is the Creator of the Heavens and the Earth, he knoweth the past, present, and future; (Lord!) thou shalt one day judge the differences of thy Creatures. Should the Infidels possess all the Riches of the Earth, and yet as much more, they would

would not be able to escape the Fire of Hell at the Day of Judgment; they shall be punished more grievously than they imagine, their Sins shall be set before them, and they shall feel the Rigours of the Torments which they despise. Man calleth upon us when he is in Affliction; and when we give him our Grace, he saith, he meriteth it; on the contrary, this is to prove him, but most of them are ignorant of it; their Predecessors spake as they: The Good that they have done, hath profited them nothing, and the Misery that they have merited, is fallen upon them; they shall not escape the Punishment of their Crimes. Know they not that God giveth and taketh away Wealth from whom pleaseth him? This is a sign of his Omnipotency for the Righteous. Say unto them, Oh People! they who have offended God, ought not to despair of his Grace, he is gracious and merciful; be ye converted, and recommend your selves to his Will before ye be condemned, otherwise ye shall remain without Protection; follow the Instruction that God hath sent to you, before ye be chastised, the Punishment of your Crimes shall surprize you, ye know not the time. The Wicked shall be afflicted, for that they have not obeyed God's Commandments; they shall know their Damnation, and the Sin that they have committed, in scorning the true Believers: They shall say, had God guided me into the right way, I had had his Fear before mine Eyes. When they shall see Hell, they shall say, could I return into the World, I would be in the number of the Righteous; on the contrary, my Commandments were taught you, but ye became proud, and despised them. Thou shalt see that day how the Visages of Infidels shall be blackned: is there not a place in Hell prepared for the Proud? God loveth, and putteth into a place of Felicity them that fear him, they shall not be touched, either with Displeasure or Affliction; God hath created all Things, and disposeth all at his pleasure; he hath in his power the Keys of Heaven and Earth, such as disobey him are damned. Say unto them, Oh ignorant [Men] will ye enjoin me to worship another God, besides God? It hath been preached to you, and your Predecessors, that all your good Works shall be unprofitable, if ye adore many Gods, and that you shall be in the number of the Damned; there is but one God, worship him, and be
mindful

mindful of his Graces. The Infidels have not praised God as he ought to be praised, they have no knowledge of his Power; he shall make the Earth to tremble, and gather together the Heavens by the strength of his right Hand at the Day of Judgment; praised be God, he hath no Companion. When the Trumpet shall sound the first time, he shall cause to die, whom he will have to die in the Heavens and Earth; the second time all the World shall rise again and attend his Commandments; the Earth shall be full of the Light of the Lord thereof: he shall bring his Book, wherein shall be written what the Prophets and Martyrs have taught, he shall judge the World with Equity, and shall not do injustice to any; every one shall be rewarded and chastised for his Works, he knoweth all that they have done, he shall send the Infidels into the Fire of Hell, in Troops. When they shall be arrived at the Gate, it shall open before their Eyes; it shall be said unto them, behold Hell, which ye have merited: Were there not Prophets and Apostles, to teach you the Commandments of God, and to preach unto you on Earth the coming of this rigorous Day? They shall say, Yes, but the Word of God shall be accomplished against the Wicked. It shall be said unto them, Go, enter into Hell, ye shall abide there eternally, it is the Habitation of the Proud. Such as shall have the Fear of God before their Eyes, shall be conducted in Troops to the Gate of Paradise, the Gate shall open before their Eyes; it shall be said unto them, behold what ye have gained, the Peace of God is with you, ye have not been ignorant, enter into Paradise, ye shall dwell therein eternally. They shall say, praised be God, for that we believed in his Law; and because we are Heirs of his Grace, we will go into Paradise, into what place shall seem good to us, God giveth his Blessing to the Righteous. Thou shalt see the Angels about the Throne of thy Lord, who shall praise and exalt his Glory; they shall say, God hath judged his Creatures with Equity, Praise is due to the Lord of the Universe.



C H A P. XL.

*The Chapter of the True Believer, containing
Eighty Five Verses, written at Mecca,*

Reader, Gelaldin entituleth this Chapter, Of the Pitiful.

IN the Name of God, gracious and merciful. God is prudent and wise. This Book is sent by the Omnipotent, who knoweth all things, who pardoneth Sins, and accepteth the Conversion of his Creatures; he is severe in his Chastisements, and indulgent to his People, there is no God but he, and all the World shall one day be assembled before his Divine Majesty [to be judged.] No Man disputeth against the Precepts of the *Alcoran*, but the Wicked; be not thou discontented if they live on Earth with some Felicity; the People of *Noah's* time contemned his Instructions, their Posterity did like them, and every Nation hath conspired the Death of them whom God sent to instruct them; they disputed to obscure the Truth thro their Lyes, but they were punished; and after what manner? So is the Word of God accomplished against the Wicked, they all shall be damned. The Angels that are about the Throne of God, and those that hear him, praise and exalt his Divine Majesty; they believe in his Unity, and beg pardon for the True Believers: Lord, thy Mercy extendeth thro the whole World, nothing is hid from thee, either in Heaven or Earth; pardon their Sins that convert, and embrace thy holy Law, deliver them from the Fire of Hell, open to them the Gate of the Gardens of *Eden*, which thou hast prepared for them, their Fathers, Wives, and Children, and them of their Lineage that shall do good Works; thou art Omnipotent and Wise. Depart from Sin, he that shall depart [from it] shall resent the effect of God's Mercy at the Day of Judgment, and shall enjoy eternal Felicity; the Infidels shall be hated of God, his Hatred is infinitely more dangerous than yours: will ye be Infidels after being called to the Observation of the Law of Salvation? They said, Lord, wilt thou cause us to die twice? And shall we twice

rise

rise again? But they shall say at the Day of Judgment, Lord, we confess we have offended thee, we acknowledge our Sin, in having renounced the Belief of thine Unity: shall we never go out of Hell, to observe thy Law, and follow the way of Salvation? No, ye shall suffer in the Fire of Hell, because that ye have believed them that adored Idols, and because ye have said, that God hath Companions equal to him. All things obey one sole God Omnipotent, he it is that made you to see his Miracles, and sendeth you the Riches of Heaven and Earth; none consider it, but such as are converted. Pray to God, and observe his Law, although it be against the will of the Wicked; he elevateth his Creatures to what degree he listeth, he hath created his Throne, and sent his Inspirations to whom he seeth good, to preach the Day of Judgment; that day shall the People come out of their Monuments, and none shall be able to hide himself from his Divine Majesty. Who shall command that day? It shall be God alone, Victorious; that day shall he recompense every one after his Works without Injustice, he is exact to make account. If thou preach to the Wicked the Day of Judgment, their Heart will lift them up, and they shall be full of Affliction, their Prayers shall not be heard, and none shall intercede for them. God knoweth them that have Eyes of Treachery, and seeth all that is in the Hearts of Men, he judgeth of every thing with Truth; the Idols which they worship are without Power, God alone understandeth all things, and is Omnipotent. Consider they not what was the End of their Predecessors? Who were more powerful, and more wealthy than they? God surprized them in their Sins, there was none of Power to save them; for that they despised the Prophets of his Divine Majesty, they contemned his Law, and were impious; but he severely chastised them, he is Omnipotent, and most severe. We sent *Moses* with Miracles, with Reasons clear and intelligible to *Pharaoh*, to *Haman*, and *Charon*; they said that *Moses* was a Sorcerer, and a Lyar; and when he preached to them the Truth on our behalf, they said, Kill him, with all those that believe him, and make their Wives infamous; but their Conspiracy was but Impiety. *Pharaoh* said, Hinder me not to kill *Moses*, let him invoke his God to save him; I fear that he may alter your Law, and introduce some disorder in the Land. *Moses* said, God,

mine

mine and your Lord, shall defend me from the Malice of the Proud, that believe not the Day of Judgment. Then a Man of the Domesticks of *Pharaoh*, that secretly professed the true Law, said, Will ye slay a Man that declareth that God is his Lord, and that hath made you to see Miracles? If he be a Lyar, his Lye shall be against him; but if he speak the Truth, something of what he hath preached shall befall you. God guideth neither the Wicked nor Lyars. Oh People! you this day command on Earth with splendor; who shall defend us from the Wrath of God, if it fall upon us? *Pharaoh* said, I speak nothing to you, but what I have told you heretofore, and I will guide you all into the right Way; he of his Domesticks, that secretly professed the true Law, said, Oh People! I fear lest ye be chastised, as have been your Predecessors, as were the People of *Noah*, *Aad*, *Temod*, and those that were after them: God will not do injustice to Men, I fear for you the Day of Judgment, a Day, when ye shall rise again with Terror, to render account of your Actions; he whom God shall seduce shall find none to guide him. Certainly *Joseph* came heretofore with Instructions, clear and intelligible: Nevertheless ye doubted, even until his Death, and said, that after him God shall not send a Prophet like unto him; thus doth God seduce the Wicked that doubt of his Law: he hateth such as dispute without Reason, they are abhorred of them that believe in his Divine Majesty, thus God hardneth the Heart of the Proud, and Tyrants. *Pharaoh* said to * *Haman*, build me an high Palace, peradventure I shall arrive at the Heavens, and as high as the God of *Moses*, I believe him to be a Lyar. Thus *Pharaoh* delighted in his wicked Actions, he erred from the right Way, and his Conspiracy was but his Destruction. He of his Family that was a true Believer, said, O People! follow me, I will guide you into the right Way, the Riches of the Earth pass away lightly, and the Riches of Heaven are Eternal; he that doth Evil shall find Evil; who doth good, Man or Woman, believing in God, shall enter into Paradise, where he shall be enriched abundantly with all manner of Riches. Wherefore invite you me to precipitate my self into the Fire of Hell, since I exhort you to your Salvation? Ye invite me to be wicked, and to believe that God hath Com-

panions,

* *Haman*
was *Pharaoh's*
Lieutenant-General.
See *Geladin*.

panions, and I know it is not so ; I call you to the Omnipotent and merciful [God,] doubtless I will not worship your Idols, they cannot hear you, either in this World, or in the other ; we all shall be one day assembled before God, who will condemn Infidels to the Fire of Hell : consider hereafter what to you I have preached ; I am resigned to the Will of God, he beholdeth all the Actions of his Creatures ; he shall chastise them for the Evil that they shall commit, and for their wicked Designs. He sent his Punishment upon the Lineage of *Pharaoh*, they deserved to be precipitated into the Fire of Hell, they shall burn Evening and Morning. It shall be said to them at the Day of Judgment, Oh People of *Pharaoh* ! go, enter into the Fire of Hell. The Infidels shall quarrel in Hell ; the Poor shall say unto the Rich, We followed you, are ye able this day to deliver us from Eternal Flames ? They shall answer, we all are damned with you, God is a most just Judge. The Damned shall say to the Ministers of Hell, Pray to your Lord, that he may assuage these Torments for one day ; they shall answer, Had ye not on Earth the Prophets and Apostles of God to instruct you ? They shall say, Yes : pray therefore to God yourselves ; the Wicked love nothing but Impiety. I will protect on Earth my Prophets, and them that observe my Law, and particularly at the Day of Judgment ; that day the Wicked shall have no excuse that shall advantage them, my Curse shall fall upon them, and they all shall be damned. We taught *Moses* the Way of Salvation, and made the Children of *Israel* Heirs of his Instructions, to instruct them that shall understand them. Persevere and be patient, the promise of God is infallible ; implore Pardon of thy Sins, and exalt the Praise of thy Lord Evening and Morning. They that dispute against the Commandments of God are without Reason, and have nought in their Souls but Pride and Ignorance. Implore succour of God, he understandeth and seeth all things : the Creation of the Heavens, and of the Earth, is greater than the Creation of Men, but the greatest part of Men know it not ; the Blind is not like to him that seeth clearly ; he that doth good, is not like to him that doth evil, neither is Obscurity such as the Light, but few Men consider it. Doubtless the Day of Judgment shall come, nevertheless the greatest part of Men will not believe

believe it. Your Lord hath said, Call upon me, I will hear you; such as shall resist my Law, shall go into Hell, and be eternally seduced. God hath created the Night for Repose, and the Day for Travel, he is bountiful towards his Creatures, but the greatest part of the People are ingrateful; God is your Lord, Creator of all things, there is no God but he. How can the Wicked blaspheme? So do, they blaspheme that are ingrateful for the Graces of God; he hath established you on Earth, he hath covered you with the Heavens, he hath formed you, enriched you; he is your God, your Lord: blessed be God, Lord of the Universe, he it is that giveth and depriveth you of Life, there is no God but he, be obedient to him, and observe his Law; praised be God, Lord of the Universe, who hath created you of Mire. Say unto the Infidels, I am forbidden to worship the Idols that ye adore; God hath taught me his Unity, I have received command to worship none but the Lord of the Universe: he created you of Dust and Mire, and congealed Blood; he causeth you to be born little Infants, he maketh you to arrive at the Age of Discretion, to Virility, and old Age; many die before that Age, and all attain to the time of their Destiny; peradventure ye shall understand his Unity: he it is that maketh you to live and to die, and when he willeth any thing, he saith, Be thou, and it is. See ye not, that they that dispute against his Commandments, depart from his Law? Such as reject our Commandments, and what we enjoined our Prophets to preach to Men, shall find their Errors, when they shall see Chains on their Necks, and Fetters on their Feet; they shall be dragged and burn'd in Hell: then shall it be said unto them, Where are those Idols that ye adored upon Earth? They shall answer, they are departed from us, certainly they are without power; thus God seduceth Infidels to their Confusion. It shall be said unto them, These Pains befall you, for that ye were proud and insolent without Reason; enter within the Gates of Hell, which is the Habitation of the Proud, ye shall dwell there eternally. Be patient and persevere, the Word of God is infallible; I will make thee to see a part of what I have promised to Men, I will cause thee to die, and thou shalt behold them all assembled to be judged. Certainly we sent Prophets before thee, we have spoken

to thee of one part of our Apostles, and the rest are concealed from thee; neither Prophet nor Apostles can preach any thing without God's permission: he chastiseth the Wicked when he pleaseth, he shall judge the differences that are between them and the Prophets, and shall destroy the Unbelievers. God hath created the Beasts for your Use: some ye eat, and others serve you to ride on; [from them] ye reap Profit, they bear the Burden, as likewise do the Ships for the advantage of your Commerce. God manifesteth to you his Graces: And what Graces? Will ye despise them? Do not Unbelievers consider the end of them that were before them, who were more powerful and rich than they? Their Treasures did not save them; they derided the Prophets and Apostles that preached to them; and in the end, felt the Pains that they had despised. When they shall fear the Torments of Hell, they shall say, We believe in one God alone, and renounce Idols. This Profession of Faith shall be unprofitable to them in Hell; they shall incur the Rigour of the Law of God, that was observed against their Predecessors, and all Unbelievers shall be damned.



C H A P. XLI.

The Chapter of Exposition, containing Fifty and Four Verses, written at Mecca.

Reader, Gelaldin entituled this Chapter, Of Adoration.

IN the Name of God, gracious and merciful. The *Alcoran* was sent by the gracious and merciful God. It explaineth Divine Mysteries in the *Arabick* Tongue, to them that have knowledge to understand them; it proclaimeth to the Good, the Delights of Paradise, and preacheth to the Wicked the Torments of Hell; nevertheless, the greatest part of the World depart from the Faith, and hear not thy Words: They say, We have obdurate Hearts, we cannot comprehend what thou preache-
preachest,

*Monday
and Tuesday.
See
Gelaldin.*

*Thursday
& Friday.
See Gelal-
din.*

preachest, our Ears are stopped, we are too remote to hear what thou sayest. Observe thy Law, we will live after our own. Say unto them, I am a Man like you, your God is one sole God, be obedient to him, and beg pardon of him for your Sins: Misery is upon Unbelievers, that pay not Tythes, and believe not in the Day of Judgment. The Believers that shall do good Works, shall enjoy an infinite Reward. Say unto them, How, will ye be wicked towards him that created the Earth in two Days? How can you say that he hath a Companion equal to him? He is sole Lord of the Universe, he raised Mountains, blessed the Earth, and gave to every Region the particulars thereof in four Days, for them that shall have need: After this he ascended into Heaven, that was like unto Smoke, and said unto Heaven and Earth, Ye shall obey me; either through Force or Affection. They answered, Lord, we will be obedient to thy Commandments. He created seven Heavens in two Days, and disposed every Heaven after his own Will; he adorned them with Stars, and preserveth them from the Malice of the Devil. This is an effect of his Omnipotency; he is Omnipotent, and knoweth all things. If the Unbelievers depart from the Faith, say unto them, I have threatned you, as heretofore Thunder did the People of *Aad* and *Temod*, when the Prophets taught them the Law of the antient True Believers, to wit, to worship but one God. They said, Were it God's Pleasure to alter our Law, he would have sent us Angels to preach unto us; we will not believe in thy Mission. The People of *Aad* waxed proud on the Earth without Reason, and said, Who is more powerful than we? Will they not consider, that he that created them, is more powerful and wealthy than they? Nevertheless they despised our Commandments. We sent against them a cold and impetuous Wind, in an unhappy time, that made them to suffer on Earth Shame and Ignominy, because of their Crimes: He shall cause them to feel the Pains of Hell, that are much greater than those of the Earth, and they shall be eternally deprived of Protection. We instructed the Men of *Temod* in the right Way; they preferred Blindness to Light, and Impiety to Salvation; they were surprized by Thunder, and suffered great Afflictions, because of their Sins. We saved none of them, but the Believers,

who

who had our Fear before their Eyes. Be thou mindful of the Day that the Enemies of God shall be assembled in Hell, they shall defend their Cause before the Judge, until Testimony be brought against them; their Ears, their Eyes, and their Skin shall be Witnesses of their Iniquities. They shall say, Wherefore do ye witness against us? They shall answer, He that made us to speak, giveth Speech to every thing; he it is that created you, and ye are this day assembled before him to be judged. Ye did not well conceal your selves, when ye offended him; your Ears, your Eyes, your Skin are Witnesses against you; ye believed that God should not see your Sins, this was your Opinion: Certainly he shall chastise you, and you all shall be in the number of the Damned. Persevere, and be thou patient, the Fire of Hell shall be their Habitation; they shall not be able to please God in the Flames. We have given them the Devils for their Companions, who caused them to delight in Sin. The Word of God shall be accomplished against them, as it was accomplished against their Predecessors, as well Men as Devils, that are condemned. The Unbelievers have said, Hear not that Alcoran, it is full of Error; peradventure ye shall be seduced. I will cause them to suffer grievous Pains, and will chastise them after their Demerits; such is the Reward of God's Enemies. They shall remain eternally in the Fire of Hell, because they despise his Commandments. The Wicked shall say at the Day of Judgment, Lord, let us see the Devils, and the Men that seduced us? We will trample them under our Feet, and precipitate them to the bottom of Hell. Such as shall have professed the Law of God, as shall have obeyed his Commandments, shall be visited by the Angels, and shall that day be free from Fear and Affliction. They shall say unto them, Rejoice ye in Paradise, that is prepared for you; ye shall there find all the Contentments that ye shall desire; they have been prepared for you by the Gracious and Merciful. There is nothing better than to pray to God, than to do good Works, and to profess his Unity. Good and Evil are not alike: Expel Evil with thy good Works. There is an exceeding great Antipathy between Faith and Impiety: Faith is given to such as persevere to do well, and to them that are endued with the Grace of God. The Devil will tempt thee, but implore

assistance from God; he heareth and knoweth all things. The Night and the Day, the Sun and the Moon, are Signs of his Omnipotency: Adore neither the Sun, nor the Moon, worship God that created them. If the Infidels resist the Faith, the Angels that are in Paradise desist not, notwithstanding, to exalt the Glory of his divine Majesty, Day and Night, without Intermission. It is a sign of his Omnipotency, to see the barren and dry Earth to change the Face, and become green, when it is watered with Rain. He that maketh the Plants to revive, is he that maketh every thing to live and die, he is Omnipotent. Such as depart from our Commandments, cannot hide themselves from us; shall he that shall be precipitated into Hell, be better lodged than he that shall be saved at the Day of Judgment: Do what shall please you, your Lord beholdeth all your Actions. I will chastise them that traduce the Alcoran, it is a precious Book, it is approved by the antient and modern Scriptures, it is sent from the Glorious and Merciful. None other thing shall be spoken to thee, than what hath been spoken to the Prophets that preceded thee; thy Lord is merciful and just. Had we sent the Alcoran in the *Persian* Tongue, to a Prophet, an *Arabian* by Nation, the Wicked would have said, That the divine Mysteries are not well explained. Say unto them, It is the Guide of Believers, and a Remedy to their Ignorance. Infidels have deaf Ears, they are blind, and hear not, as those that are called too far off: Certainly, we gave the Book and the Law to *Moses*. Unbelievers doubt, but if thy Lord had not said, That he would defer their Punishment until the Day of Judgment, he had already chastised them in this World, because they doubt of the Truth. Whosoever shall do Good, shall find Good; and the Evil that a Man committeth, shall be against him. Thy Lord doth no Injustice to his Creatures: None but he knoweth the Day of Judgment; no Fruit nor Flower springeth out of the Earth, and Woman neither conceiveth, nor bringeth forth, but by his Permission. Be thou mindful of the Day that thy Lord shall call Idolaters, and demand of them, where be their Idols? They shall say, Lord, we acknowledge thy Unity; none of us will hereafter adore those false Gods. They that worshipped one God, departed from Idolaters; they know that the Punishment of their Sins is

is infallible. Man never ceaseth to require Riches, and is troubled when Evil befalleth him; if we give him Good after his Affliction, he saith, that he foresaw it, and hath no thought of the coming of the Day of Judgment; if he be converted, thy Lord openeth to him the Gate of Paradise. I will make the Wicked to know their Wickedness, and will most severely punish them; when we bestow Wealth on Man, he followeth his Idolatry and his Sin; and when he is touched in Affliction, he aboundeth in Prayer. Say unto them, Know ye not that the Alcoran proceedeth from God? nevertheless ye have renounced it: Who is more impious than he that impugneth the known Truth? I will cause them to see my Miracles, even to the utmost parts of Heaven and Earth, and in their own Persons, to the end they may know the Truth of the Alcoran. Sufficeth it not them that thy Lord seeth all things? Nevertheless, they are in doubt of the Resurrection, and of being assembled before him to be judged; certainly God is Omniscient.



C H A P. XLII.

The Chapter of Counsel, containing Fifty and Three Verses, written at Mecca.

IN the Name of God, gracious and merciful. God is Prudent, Wise, Majestick; he understandeth all things, and is Omnipotent: God hath sent thee the same Inspirations that he sent to them that did precede thee; he is Omnipotent and Wise, whatsoever is in Heaven and in Earth appertaineth to him; he is Omnipotent, and knoweth all things: the Heavens open at his Command, the Angels exalt his Glory, and implore his Pardon for them that are on Earth; he is Merciful, he beholdeth them that invoke Idols, and knoweth them all, but thou art not their Tutor. We have inspired into thee the Alcoran in the *Arabick* Tongue, to preach to the Inhabitants of *Mecca*, and such as dwell about that City; we have sent thee to preach unto them the Day

of Judgment : there is no doubt that one part of Men shall be saved, and the other shall be damned ; had it pleased God, he had created them of one and the same Religion ; he giveth his Grace to whom he listeth, and Infidels shall be deprived of Succour, because they have required the Protection of Idols ; but God is the true Protector of the World : He reviveth the Dead, and is Omnipotent ; he shall one day judge all the Difficulties, and resolve all your Doubts in your Religion, he is my Lord, I recommend my self to his divine Will ; he created your Wife of your selves, he created all Beasts Male and Female, and caused you to multiply : there is not any thing like unto him, he keepeth the Keys of the Treasures of Heaven and Earth, and taketh away, and giveth Wealth as pleaseth him. The Law that I gave to *Noah, Abraham, Moses, and Jesus*, is that which I commanded thee to observe, *viz.* to believe in one God. The Infidels are angry when thou preacheest to them the Unity of God, he teacheth it whom he pleaseth, and guideth into the right way them that obey him ; the Wicked approve some points of his Law, and reject the rest, although they have knowledge of his Unity, and that through the envy that is risen among them. If thy Lord had not heretofore said that he would defer their Punishment until the Day of Judgment, he had already destroyed them : many of those, who after them shall have knowledge of the Scriptures, shall doubt of his Law ; but follow thou the way that is appointed thee, and follow not their Appetites. Say unto them, I believe in the Book that God hath sent, I have received Commandment to preach unto you, that God is your and our Lord ; ye shall answer for your Actions, and we shall answer for ours : it is not necessary to dispute against us, God will one day assemble us in his Presence to judge our Differences, he is our Refuge. Such as dispute against the Faith, after knowledge of the Truth, are without Reason ; their Arguments shall be vain with God, they shall be the Object of his Wrath, and shall suffer exceeding great Pains. God hath sent the Alcoran with Truth and Ballance ; he will not instruct thee when the Day of Judgment shall be : Such as have no Faith in him, ask when it shall come ; and they that believe him, fear the coming thereof, and know it to be infallible : such as doubt, are erroneons from the
right

right way. God is merciful to his People, and enricheth whom he pleaseth; he is strong and omnipotent, he increaseth the Graces of him that desireth the Riches of Heaven; he giveth the Wealth of the Earth to them that affect it, and depriveth them of the Riches of Heaven. Are there Wicked ones among Men, that teach them a false Religion prohibited of God? God hath not revealed it to them: had he not deferred their Punishment until the Day of Judgment, he had already destroyed them; they shall in the end feel grievous Torments: ye shall see them fear their own Deportments, ye shall see them chastised after their demerits; and the Believers that do good Works, shall enjoy the Delights of Paradise, where they shall find whatsoever they shall desire: this is the great Grace of God; this is that which he hath proclaimed to the Faithful that believed, and have done good Works. Say unto them, I require none other Recompence for the Pains that I take in preaching to you, than to love my Kindred; he that shall do any good Work, shall be rewarded, God is merciful, and good Works are pleasing to him. Will they say that thou hast blasphemed against God? If it please God, he shall hinder thee to hear this Discourse, or will imprint Patience in thine Heart; he abolisheth Lyes, and confirmeth the Truth through his Words; he knoweth whatsoever is in the Hearts of Men; he accepteth the Conversion of his Creatures, he pardoneth their Sins, and knoweth all their Actions; he heareth the Prayers of the Faithful, that do good Works, and augmenteth his Grace upon them; but Infidels shall undergo the Rigours of eternal Pains. Had God equally enriched all his Creatures, they had been in Confusion upon Earth; he enricheth whom he pleaseth; he seeth and knoweth all; he sendeth Rain when Men despair of his Grace, he is the Protector of Believers, and Praise is due to him eternally: the Creation of the Heavens, and of the Earth, and of all that moveth between them, is a sign of thine Omnipotency. If Evil befall you, believe that ye have deserved it; nevertheless, he pardoneth you many things; ye cannot escape his Punishment on Earth, and none is able to protect you against him; the Vessel that runneth upon the Water, big as a Mountain, is a Token of his Omnipotency, to them that persevere in his Law, and acknowledge his

Graces. He shall reprove the Wicked for their Sins, and shall pardon many : They that dispute against his Commandments, cannot escape their Punishment : the Riches that we possess are the Riches of the Earth ; the Riches that God bestoweth on them that trust in him, are eternal. They that depart from mortal Sins, that repent to have committed them, that beg of God to be heard, and persevere in their Supplications ; they that take Counsel, and consult among them what they ought to do, that employ in good Works part of the Wealth that God hath given them, that implore his help in their Afflictions ; such as do Good, and such as commit Evil, shall be recompensed, and punished according to their Works. God abhorreth Infidels : ye have no Power over them that implore his assistance in their Affliction, and repent ; your Power extendeth over them that do injustice to the People, and disobey on Earth the Commandments of his divine Majesty, they shall suffer great Torments. Such as persevere in well doing, and pardon their Neighbour, do what God hath commanded. He whom God shall mislead, shall find none to guide him. Thou shalt see that the Infidels shall ask if they may return into the World, when they shall behold the Fire of Hell : thou shalt see them fly with extreme fear of external Ignominy ; they shall look awry upon Hell, and the Believers shall see that the Wicked, that have lost their Souls, that have mislead their Family, and all the Impious, shall be eternally damned, none shall be able to save them ; and he that God shall mislead, shall not find the right way. Say unto them, beg pardon of God before the Day come, that ye shall find no way to return into the World, nor Excuse for your Sins. If they disobey thee, we have not sent thee to be their Tutor ; thou art sent only to preach unto them. When we give to Man any Prosperity, he rejoiceth ; and when Affliction befalleth him, he is ingrateful for the Grace of his Lord, King of the Heavens and Earth. God giveth Children, Sons and Daughters, to whom he pleaseth, he knoweth all Things, and is Omnipotent ; he speaketh not to Man but by Inspiration, and Parable, without being seen ; he sendeth his Prophets and Apostles, into whom he inspireth what pleaseth him ; he knoweth all Things, and is Omnipotent. Thus have we sent thee our Spirit to teach thee our Commandments ; thou knowest not

not before what was written in the *Alcoran*, neither thy Mysteries of Faith, we have sent it to thee to be a Light to the World: I will guide into the way of Salvation whom I please. I will guide him into the way of the Lord, to whom belongeth all that is in Heaven and Earth, and who disposeth of all Things.



C H A P. XLIII.

The Chapter of Ornament, containing Eighty and Nine Verses, written at Mecca.

Exteri intituled this Chapter, the Chapter of Gold.

IN the Name of God, gracious and merciful: God is Prudent and Wise. I swear by the Book that teacheth to do well, that we have sent it in the *Arabick* Tongue, peradventure ye shall understand the *Alcoran*; it is written in our original Book, Majestick and Myste-
rious. Shall I conceal from you the Book of Salvation, if ye be wicked? How many Prophets and Apostles have we sent in past Ages, whom Unbelievers have despised? We destroyed the most powerful among them, and all have incurred the Pain of their Predecessors. If thou ask of them who created Heaven and Earth; they will say, that it is the Omnipotent, who knoweth all things. Who hath extended the Earth under you? Who established the ways to guide you? It is God, he causeth the Rain to descend from Heaven in your necessity; he maketh the dead, dry, and barren Fields to revive; in like manner shall the Dead come out of their Sepulchers. He it is that created whatsoever is in the World, of divers Kinds and Species, and created the Ships, and Beasts, to carry you. Remember the Grace of your Lord, say, Praised be he that created for us these things; we had not the power to create them. They also shall return before the Lord to be judged. The Infidels have divided God into many parts. Certainly he that saith that there are many Gods, is im-
Z 4 pious;

pious; hath he appointed you to say, that the Angels which he hath created are his Daughters, seeing that he giveth you Sons? When it is declared to some Infidel that a Daughter is born to him, he is not satisfied, (he desireth to have a Son.) Will they say that God adorneth himself, and taketh Ornaments to beautify him like their Idols? it is a manifest Error. They say, that the Angels that worship God, are the Daughters of his divine Majesty; I will write what they say, and will require of them an account of their Discourse at the Day of Judgment. They have said, had it pleased God, we had not adored the Angels; they know not what to say, and ignorantly blaspheme: Do they observe any Scripture that hath been taught them heretofore? On the contrary, they say that their Fathers lived in like manner, and that they follow their steps; they have said as much to all the Prophets that were sent unto them. When thou spakest to them to observe what is contained in the Alcoran, and to abandon the Idols which their Fathers worshipped, they answered, that they believed neither in thee, nor in thy Mission; but we avenged our selves upon them. Consider what is the end of Blasphemers: Remember thou, that *Abraham* said to his Father, and his People, I am innocent of the Sin that you commit, in adoring Idols, I worship him alone that created me, he shall guide me into the way of Salvation, and hath left his words to Posterity: perhaps the Infidels shall be converted. I deferred heretofore the Punishment of Idolaters, until they had learned the Truth, and that a Prophet came to instruct them. When he preached unto them the Truth, they said, that it is but Witchcraft, and that they would give no Faith to it. Had the Alcoran been sent to a Man, * Master and Lord of two Cities, or Villages, they had esteemed and approved it. Would they dispose of the Graces of God? He hath divided the Riches of the World among Men: Some there be that are more eminent, and scorn each other, but the Mercy of God is more advantageous than the Riches of the Earth, which they accumulate. Although all the People be not of the same Religion, we cease not to bestow on the Wicked, Houses adorned with Ceil-

* *Olid bin Maguirhe, and Arou i bid Mesfroud, in whom the Arabians had Confidence. See Kitab el tenoir.*

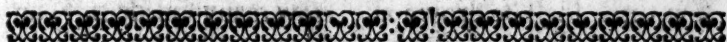
ings, enchas'd with Silver, Stairs, Doors, and Beds of Silver and Gold: These things are the Riches of the Earth, and Paradise is for them that are righteous. I will cause to fall headlong with the Devils, such as shall reject the Law of the Merciful; the Devils shall be their Companions, they shall seduce them from the way of Salvation, and they shall not know it. When we shall come to judge the Universe, they shall say, Would to God we had been as remote from you, as the West is from the East. Oh what Company for you! This Day your Repentance and your Hopes shall be vain; ye were Infidels for Company, ye shall be Companions in the Fire of Hell. Wilt thou make the Blind to see, and the Deaf to hear? Wilt thou guide them that wilfully err? If they die before being punished on Earth, I will be avenged on them in the other World. Shall I shew thee during thy Life, the Punishment that we have prepared for them? We can do it, but do thou only what hath been commanded thee; thou art in the way of Salvation, instruct Men therein: an Account of thy Mission shall be required of thee; I will require an Account of their Mission that we sent heretofore to instruct the People; we will demand of them, if we appointed them to worship any other God but us. We sent *Moses* to *Pharaoh* and his Ministers, he caused them to see our Miracles, and preached to them our Commandments; he told them that he was the Messenger of the God of the Universe, nevertheless they scoffed. I shewed them no greater Miracle than that of *Moses's* Sister, and we chastised them, because of their Incredulity. They said unto *Moses*, Oh Magician! pray unto thy Lord, that he deliver us from these Evils, and we will be converted. When they were delivered, they violated their Promises; and *Pharaoh* said to the People, Am not I King of Egypt? Doth not the River *Nilus* flow under my Obedience? Know ye not that I am more powerful than that poor Wretch *Moses*, that knows not what he says? Give him * Bracelets of Gold; we will see if the Angels, and those that follow his Doctrine, will testify the Truth of his words. He terrified his Subjects, they obeyed him, for

* *Pharaoh caused Bracelets of gilded Iron to be given, with Collars, to Criminals, and made them to go through the City. See Gelaldin, and Kitab el tenoir.*

they were Infidels, but we were avenged on them when they provoked us : we drowned them, and made them serve for an Example to Posterity, like those that preceded them in Impiety. The People would not hearken to the Son of *Mary*, when he spake by Parable ; they said, Our Gods are more profitable to us than his Lyes and Questions. On the contrary, they were refractory : he is our Servant, we conferred on him our Grace, and made him like to the other Prophets of the Children of *Israel*. Had it pleased me, I had created Angels on Earth in your place ; the coming of Jesus, the Son of *Mary*, shall be a sign of the Certainty of the Day of Judgment, doubt not concerning that Day. He said unto Men, Follow me, it is the right way, beware lest the Devil seduce you, he is your open Enemy. I come to teach you the Commandments of God, to resolve the Doubts, and judge the Differences that are among you ; fear God, and obey him, he is your Lord and mine, worship him, it is the right way : the People doubted his Doctrine, but Misery shall be upon the Wicked, they shall suffer great Torments at the Day of Judgment ; will they expect that Day for their Conversion ? It shall surprize them, and they know it not ; that Day shall they be Enemies one of another, God shall say to the Righteous, Fear not, ye shall not this day resent any Affliction : the Believers that have obeyed my Commandments, shall enter into Paradise, you and your Wives shall there rejoice, you shall drink in Cups of fine Gold ; ye shall there find whatsoever ye shall desire, and all that can content the Mind, and delight the Eyes, and ye shall dwell eternally in supreme Felicity. Behold the Paradise that ye have gained by your good Life ! it is enriched with abundance of Fruits, which ye shall eat with Contentment ; and the Wicked shall remain eternally in the Fire of Hell, they shall not be eased in their Miseries, and shall be dumb with Despair ; we do no Injustice to them, they draw Mischief on themselves, through their Disobedience : they shall demand of the Keeper of the Fire, Will thy Lord never deliver us from these Pains ? He shall answer them, Ye shall abide there eternally : We have taught Men the Truth, but the greatest part of them would not believe it. The Wicked have conspired against thee, and we conspired against them ; think they, that I know not their Secrets,

and

and whatsoever they utter ? The Angels our Messengers keep account ; say unto them, If God have a Son, who shall we first adore ? Praised be God, King of the Heavens and of the Earth ; the matter is not as the Infidels deliver it : Leave them implunged in their Impiety, let them laugh and rejoice, until the Day of their Punishment arrive. One God alone ought to be worshipped in Heaven and Earth, he is most Wise and Omniscient. Praised be he to whom appertaineth the Kingdoms of the Heavens and Earth, and whatsoever is between them. He knoweth the Hour and the Day, that all the World shall be assembled before him to be judged. The Idols that the Infidels adore, shall not be able to intercede for them ; the Good intercede for them that have knowledge of the Truth. If thou ask of Men, Who created them ? They will say, It is God : How can they then depart from his Commandments ? Lord, this People is incredulous ; depart thou far from their Company, they shall in the end, too late, acknowledge their Errors.



C H A P. XLIV.

The Chapter of Smoke, containing Fifty Nine Verses, written at Mecca.

IN the Name of God, gracious and merciful. God is Prudent and Wise. I swear by the Book that distinguisheth Good from Evil, that we sent it the Night of Blessing, to teach the People the Torments of Hell ; this Book explaineth our Commandments, and all that we heretofore commanded the Prophets : this is a special Grace of thy Lord, he heareth and knoweth all things, he is Lord of Heaven and Earth, and of all that is between them, believe in his Omnipotency. There is no God but he, he giveth Life and Death to whom he listeth, he is your Lord, the Lord of your Fathers and Predecessors ; the Wicked deride this Discourse, but the Day of Judgment attends them : that Day the Heaven shall resemble Smoke, that shall cover the World ;
that

that Day shall the People say, Behold here grievous Torments: Lord deliver us from this Misery, we will believe in thy Law. Their Conversion shall be in vain, because when the Prophet preached to them, they scorned his words, and said, That he was a foolish Teacher; and when they were comforted on Earth, they returned to their Impiety: Remember thou the Day when they were vanquished, and taken by Force, and that we were revenged on their Impiety. We heretofore tried the People of *Pharaoh*; my beloved Prophet preached to them my Commandments, and said, Come follow me, Oh ye Servants of God! I am a faithful Messenger of his divine Majesty, resist not his Law; I will teach you his Commandments, he shall defend me from your Malice, he shall preserve me from being stoned: but if ye will not believe me, depart far from me. He prayed to his Lord, when he knew, that that People was Unbelieving and Impious. God said unto him, Go forth by Night out of the City with my Servants; if the Men of *Pharaoh* pursue thee, enter into the Sea, through a Path large and spacious; thine Enemies that shall follow thee, shall be drowned. How many Gardens, Fountains, and Places of Pleasure, wherein they took delight, did they forsake? They fell into the power of another with all their Treasures, and none lamented them, either in Heaven or Earth, they expected not that Punishment. We delivered the Children of *Israel* from *Pharaoh's* Tyranny, he was powerful, and a great Sinner. We elected them through our certain Knowledge among all the World, and tried them through our Miracles and Commandments. The Wicked say, we shall die and not rise again; if the Resurrection be true, cause our Fathers to revive, to evidence the Truth of thy Words. Are they more powerful than their Predecessors, whom we destroyed because of their Impiety? We have not created in vain the Heaven and the Earth, and whatsoever is between them; we created them for certain Signs of our Unity, the greatest part of the World understand it not; the Day of Judgment is the time appointed for their Punishment, that Day none shall be able to save his Neighbour, or Parent, or Friend; nor shall any be saved, but those to whom God shall give his Mercy, he is omnipotent and merciful. The Fruit of the Tree of Hell, called *Zacon*, shall serve for Food

Food to the Wicked, it shall boil in their Bellies like Pitch, or Water. They shall cry, Take the Wicked, drag them into the Fire of Hell, pour upon their Heads all manner of Torments. It shall be said unto them, Taste the Pains of Hell; ye believed [your selves] to be the omnipotent and precious on Earth, behold the Punishment of which ye doubted! The Righteous shall be in delicious places, in Gardens adorned with Fountains, they shall be clothed with Purple, they shall behold each other Face to Face; we will assemble them with Women, pure and clean, who shall have most beautiful Eyes, they shall have Fruits, savory and delicious, of all Seasons; they shall never die, and shall be delivered from the Torments of Hell, through the special Grace of thy Lord: behold supreme Felicity! Certainly, we have sent the Alcoran in thy Tongue, peradventure the *Arabians* will learn it; they covet thy Ruin, but persevere thou, and expect the time of the Punishment of their Crimes.



C H A P. XLV.

*The Chapter of Genuflexion, or Knee-bowing,
containing Fifty Nine Verses, written at
Mecca.*

IN the Name of God, gracious and merciful. God is most Prudent and Wise. This Book is sent by the Omnipotent and Wise. The Heavens and the Earth are most certain Signs of his Unity, to such as believe in his Law; your Creation, and the Creation of all Creatures, are Marks of his Greatness to them that have his Fear before their Eyes: the difference of the Night, and the Day; the Rain that he sendeth from Heaven, to cause Fruits to spring out of the Earth, and to revive it after its death, and the Diversity of Winds, are signs of his Omnipotency to them that have knowledge to comprehend it. I relate to thee the Wonders of God with Truth: in what will Infidels believe, if they believe

believe not in the Word of his divine Majesty? Misery is upon them that hear the Commandments of God, and become proud, as if they had not heard them. Preach unto such Men, that they shall suffer the Rigours of infinite Pains. They deride the Faith when they are spoken to: Certainly, they shall be punished in the Fire of Hell, their Riches shall not be able to save them, neither the Idols which they adore; they shall be eternally damned. This Book guideth Men into the way of Salvation; they that shall not believe in the Law of God, shall feel the Effects of his Fury. He created the Seas that bear the Ships for the advantage of your Commerce, peradventure ye will acknowledge this Grace. He hath created for you, all that is in Heaven and on Earth; it is a sign of his Goodness to such as consider it. Speak unto them that believe in the Law of Salvation, that they pardon those that have not the Fear of God before their Eyes. God shall chastise them after their demerits. Whosoever shall do Good, shall find Good; and ye shall be assembled before his divine Majesty, to be judged. Certainly we instructed the Children of *Israel* in the Scripture, and our Commandments; we taught them Knowledge, and gave them the Grace of Prophecy; we enriched them with all sorts of Riches, and preferred them to all the World. We taught them our Law, none disputed against our Commandments, but such as had Knowledge, and that through the Envy that arose among them; but thy Lord shall judge their differences at the Day of Judgment. We have sent thee our Law, observe it, and follow not the Appetites of the Ignorant, they shall not be able to deliver thee from eternal Pains. The Infidels obey each other, and the true Believers obey God. This Book is the Light of the World, it guideth into the way of Salvation, and the Mercy of God, them that believe in his divine Majesty. Do the Wicked imagine they shall be entreated like the Godly in their Life and Death, and that they shall not be judged? God hath created Heaven and Earth for a mark of his Power, he shall judge every one according to their Works, and shall do Injustice to none. Consider how they worship what cometh into their Fancy, God hath seduced them from his certain Knowledge, he hath rendred them deaf, hath hardened their Heart, and blinded them:

*

who

who shall guide, if God seduce them? Do they not consider it? They say, our Resurrection shall be like the Life of this World; some die, others are born; Length of Years cause us to die: they know not what they say, and speak but by Opinion. When they are preached unto, they have no other Discourse to utter, but make our Fathers to revive, if what ye say be true. Say unto them, God causeth you to live and die, and shall assemble you at the Day of Judgment; there is no doubt in this, but the greatest part of the People know it not. God is the King of the Heavens and Earth, and of the Day of Judgment; that Day shall he assemble the Infidels; thou shalt see all Sects and all Religions assembled before him upon their Knees, every Sect shall see their Sins written in a particular Book, and shall be all chastised after their Demerits. It shall be said unto them, Behold the Book that speaketh against you, we have exactly written what you have done; God shall give his Mercy to the Righteous, that is, supreme Felicity. It shall be said to the Wicked, have not the Commandments of God been preached to you? Ye became proud and were incredulous; when it was told you that the Promises of God, and the Day of Judgment were indubitable, ye said that it was but an Opinion, and that ye believe it not; in the end ye shall acknowledge your Offence, and shall suffer the Pains that ye despised: God shall say unto them at the Day of Judgment, I have this Day forgotten you, as ye forgot the coming of this Day; the Fire of Hell shall be your Habitation, none shall deliver you, because ye derided my Law, and waxed proud with the Riches of the Earth. They shall never get out of this Fire, neither be able to repent. Praise be to God, Lord of the Heavens and Earth, Glory is due to him in all Places, he is Omnipotent and Wise.





C H A P. XLVI.

The Chapter of Hecaf, containing Thirty Five Verses, written at Mecca.

Hecaf is a Valley in the Country of Licmen, upon the Frontiers of Arabia. See Gelaldin, and the Book entitled, Kitab el tenoir.

IN the Name of God, gracious and merciful : God is most Prudent and Wise. This Book was sent by the Omnipotent and Wise. We created the Heavens and the Earth, and all that is between them, for a sign of our Omnipotency and Unity, and appointed to every thing a prefixed and limited Time. If the Infidels depart from that which hath been preached to them, say unto them, Have ye considered the Idols that ye adore ? Shew me what they have created on Earth, are they God's Companions in the Creation of the Heavens ? Bring me a Book sent from Heaven before the Alcoran, that containeth, like it, what remained of the Doctrine of our Predecessors, we shall see if ye be true. Who is more seduced than he that worshippeth things that can neither hear his Prayers, nor protect him at the Day of Judgment ? That Day shall the Infidels be Enemies to each other, and the Idols shall not acknowledge them that have worshipped them. When they heard the Alcoran read, they affirmed it to contain the Truth ; and when they were commanded to observe it, they said, That it is but Magick. Will they say, That thou hast invented it ? Say unto them, If I have invented it, ye cannot deliver me from the Punishment of God, he knoweth all that is in this Book, it is sufficient that he is witness between you and me, he is gracious and merciful. Say unto them, I am not the first Prophet, nor the first Apostle that God hath sent, I know not what God shall determine of you and me, I do but what he hath inspired into me, and am sent to preach the Torments of Hell: have ye considered in what condition ye shall

shall be, if the Alcoran be sent from God? Ye have renounced it, but one of the Children of *Israel* is witness that it is sent from God, and hath believed in his divine Majesty. Nevertheless, ye are become proud; God guideth not the Proud. The Infidels say to the Believers, If the Alcoran were any good thing, you should not exceed us in observing it, it guideth not into the way of Salvation, it is but an old Fable; the Book of *Moses* that came before it, teacheth the right Way, and the Will of God. Say unto them, The Alcoran confirmeth the Scriptures sent heretofore to them that preceded us, it is in the *Arabick* Tongue; he preacheth the Pains of Hell to Unbelievers, and declareth the Joys of Paradise to the Righteous. Such as shall believe that God is their Lord, and shall obey him, ought to fear nothing, they shall suffer none Affliction at the Day of Judgment, they shall enjoy Paradise for the Reward of their good Works. We have recommended to Man, to honour Father and Mother, and to do good to them; his Mother beareth him with Pain, she bringeth forth with Dolour, she giveth him suck, and weaneth him at the end of thirty Months; she hath care [of him] until he be in a condition to govern himself, and hath attained to Age of Discretion. Then he saith, Lord, inspire me to be grateful for the Grace that thou hast given to my Father and Mother; if I do well, thou wilt accept it, take care of my Posterity, I trust in thee, and desire to obey thy Commandments. Their Prayer shall be heard, their Sins shall be pardoned, and they shall enjoy the Joys of Paradise, prepared for the Righteous. He that shall speak to his Father and Mother incivilly, and shall say unto them in Derision, Will ye bring me yet once more into the World after my Death? Will ye revive me from my Grave? Many are dead heretofore, that are not return'd: He shall be punish'd of God, his Father and Mother shall require help of his divine Majesty, and shall say unto him, My Son, Misery is with thee, believe in God, and in the Resurrection, the Word of God is infallible: if he reply that it is an old Fable, he shall feel the Punishment of God, the Word of his divine Majesty shall be accomplished against him, as it hath been accomplished against them that did precede him in Impiety, as well Devils as Men, they shall be damned;

they shall be in sundry degrees of Pains, he shall chastise them after their Demerits, and no injustice shall be done to them. It shall be said to the Wicked that would depart out of Hell-Fire, ye expelled your Felicity, when ye lived in the World; your Punishment was deferred until this present, ye shall this day be punished in this Fire, because of your Pride and Crimes. Remember thou the Brother of *Aad*, who preached the Torments of Hell in the Valley of *Hecaf*, his words were heard in his time, and are come to Posterity, viz. Worship but one God alone; if you do otherwise, I apprehend for you the Day of Judgment. They answered him, Art thou come to hinder us to adore our Gods? Let us see the Torments that thou preachest to us, if thou art true. He said, God knoweth in what time he will chastise you; I preach to you what hath been appointed me to preach, but I see that ye are obstinate. When they beheld a black Cloud appear, which approached the place of their Habitation, they said, Behold a Cloud that shall give us Rain; on the contrary, it is the Punishment that ye have demanded, it is full of an impetuous Wind that shall destroy you through the Commandment of God; in the Morning their Houses were found empty of Inhabitants. Thus God chastiseth the Wicked, ye dwell in the places which they inhabited; they had Hearts, Eyes, and Ears, but their Hearts; Eyes, and Ears were to them unprofitable; the Evil which they despised befel them, when they neglected to observe the Commandments of God. We have destroyed whatsoever is round about *Mecca*, and have made the Effects of our Omnipotency to appear; peradventure the Inhabitants thereof will be converted. The Idols that they worshipped, and those to whom they sacrificed, did not save them; on the contrary, they forsook them, because of their Blasphemies. Remember thou, that we sent to thee Devils, that desired to hear a Lecture of the Alcoran: when they heard thee, they said, Hark, he begins; and when thou madest an end, they returned with exceeding great Fear, and said to their Companions, We have heard a Lecture of a Book sent from Heaven after the Book of *Moses*, it confirmeth the antient Scriptures, teacheth the Truth, and guideth the People into the way of Salvation. O People! hear him that calleth you to the Law of God, and to the Observance of

of his Commandments; believe him, God shall pardon your Sins, and deliver you from the Pains of Hell: Such as shall not hearken to him, shall not escape the Punishment of their Crimes, and shall be deprived of Protection at the Day of Judgment; such Men are seduced from the way of Salvation. Consider they not that God, who created Heaven and Earth, did not labour in creating them? That he is able to give Life and Death, and is Omnipotent? Be thou mindful of the Day that the Infidels shall desire to get out of the Fire of Hell; it shall be said unto them, Are not the Pains that were preached to you true? They shall say, Yes, Lord. It shall be said to them, Taste then the Torments which ye have merited through your Impiety. Persevere thou, as the Prophets thy Predecessors persevered. Be not impatient, till thou see the Punishment of Infidels; they shall see it when they shall rise again, and shall believe that they have been but an hour in their Sepulchres. This is that which God hath commanded to preach; he shall destroy those only that disobey his Commandments.



C H A P. XLVII.

The Chapter of the Combat, containing Fourscore and Eight Verses, written at Mecca.

IN the Name of God, gracious and merciful. Good Works are vain and unprofitable to the Wicked, and to them that hinder their Neighbour to follow the Law of God; he pardoneth their Sins, who believe in what *Mahomet* had preached; it is the very Truth that proceedeth from his divine Majesty, but the Infidels have followed Vanity, and the Believers have embraced the Truth sent from their Lord: Thus God speaketh to the People in Parables. When ye shall meet the Infidels in time of War, cut their Necks, pursue them until ye take them Prisoners, then bind them; after this, ye shall either give them Liberty, or put them to Ransom, until their Party shall lay down Arms. If God pleased, he

Mecca.

could give you Victory without fighting, but his Will is to prove you; he guideth into Paradise them that are slain for the defence of his Law, and giveth them his Grace. Oh ye that believe in God! If ye protect the Law of God, God will protect you, he will confirm your Steps, and destroy the Infidels, because they have contemned his Commandments, and their good Works shall be to them unprofitable; consider they not what hath been the end of the Impious that were before them, and that God hath destroyed them? ~~He~~ shall destroy them in like manner, because he protecteth Believers, and Infidels are deprived of his Protection; he maketh the Righteous to enter into Paradise, into Gardens wherein flow many Rivers. The Punishment of the Wicked is sometimes deferred in this World, they live like Beasts, but the Fire of Hell is prepared for their Punishment. How many Cities, stronger and more opulent than * that which they caused thee to abandon, have we destroyed? They found no Protection. Are such as embrace the Law of God like to them that follow their own Appetites? God hath promised Paradise to them that have his Fear before their Eyes; there be in Paradise Rivers of Water, that receive no Alteration; there be Rivers of Milk that never corrupt; Rivers of Wine, savoury and delicious to the Taste; Rivers of Honey, pure and clean; Fruits of all sorts, and the Grace of God for them that shall obey his Commandments: the Wicked shall remain eternally in the Fire of Hell, where they shall drink a boiling Liquor, that shall burn their Entrails. There be Persons among the Infidels, that hear ~~what~~ thou dost preach; when they are gone from thee, their Doctors demand of them what thou hast said concerning the Day of Judgment? God hath hardned the Hearts of such Men, and they shall never follow but their own Passions. God increaseth the Graces of them that obey his Commandments, and fortifieth them in their Perseverance: Shall the Infidels tarry until the Day of Judgment surprizeth them? The signs of that Day hath already appeared, that Day shall Repentance be in vain: There is no God but God, implore from him Pardon of thy Sin; and for these Men and Women, that believe in his Law, he knoweth what they do Day and Night. If the Chapter of the Place where Justice is rendred, had not been

sent,

sent, and had not made mention of Combats, thou hadst not seen them, that doubt of the Law, look upon thee with Eyes troubled, because of their Fears of dying. Teach them Obedience, and speak to them with Civility. Had they believed, and obeyed, when they were appointed to fight, they had performed a good Work. Have ye disobeyed? Have ye abandoned the Law of God, to defile the Earth? and to deprive your selves of his Mercy? God rendreth them whom he curseth, and who comprehend not the Truth of the Alcoran, deaf and blind. Have they a firm Heart? Such as have returned to their Impiety, after having known the right way, were tempted of the Devil, and particularly, when they told the Infidels that they would obey them in any thing; God knoweth all their Secrets: what will become of them when the Angels shall cause them to die? They shall beat them before and behind, because they have incurred the Wrath of God, and despised his Commandments; their good Works shall be unprofitable: think they that God will never make manifest their Malice? If thou wilt, I will make it appear, thou shalt know them by their Countenance, thou shalt discover them by their Voice and Speech. Say unto them, God knoweth all your Actions; he shall prove you, to discover the Believers and the Unbelievers. The Wicked, who hinder the People to follow the way of Salvation, that contradict the Prophet, after they have had knowledge of the Law of God, hurt not his divine Majesty, their Actions are vain and unprofitable. Oh ye that believe! obey God, and his Prophet, and render not your good Works ineffectual through Disobedience; he pardoneth not the Wicked, who seduce the People from the way of Salvation, and die in their Impiety: Be not faint-hearted, and slothful, ye shall be victorious, God is with you. He will not deprive you of Reward; the Life of this World is but foolish Pastime and Delusion; if ye believe in God, and have his Fear before your Eyes, he will recompense you for your good Works, he requireth not an account of your Riches; if he do require [it] of you, it is to hinder you to be avaricious, and to banish Usury from among them that believe in his Law. Oh People! ye are commanded to make some Expence for the Love of God: He that shall be a Niggard, and avaricious in this Occurrence,

The Alcoran of Mahomet.

shall be avaricious, and a Niggard to himself. God is rich, and ye are poor; if ye despise his Law, he will create in your place other Persons, that shall not do like you.



C H A P. XLVIII.

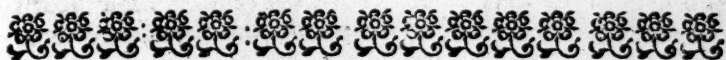
The Chapter of Conquest, containing Twenty Nine Verses, written at Mecca.

This is the Chapter, Of the taking of the City of Mecca.

IN the Name of God, gracious and merciful. We have given thee a manifest Victory. God pardoneth the Sin that thou didst commit, when thou wert too prompt, and when thou wert too tardy, [to fight for his Law;] he shall accomplish his Grace upon thee, he shall guide thee into the right way, and shall powerfully protect thee: he hath delivered the Hearts of the Believers from Fear, to augment their Faith; he disposeth the Forces of the Heavens and Earth, he knoweth all, and is most prudent. He shall make them that shall obey his Commandments, to dwell in Gardens, wherein flow many Rivers, and shall remit to them their Offences; this is supreme Felicity. The Infidels, the Wicked, the Disobedient, and Unjust, that have evil Thoughts of God, shall be accursed of his divine Majesty, Misery shall always pursue them, and his Wrath be eternally upon them; he hath prepared for them the Pains of Hell. God disposeth the Powers of the Heavens and Earth, he is Omnipotent and Wise. We have sent thee to be witness of the Departments of those of thy Nation, to proclaim to them the Joys of Paradise, and to preach to them the Pains of Hell, to the end they may believe in God, and in his Prophet, that they may praise him, honour him, and exalt his Glory Evening and Morning. Such as shall obey thee, obey God; the Hand of God is stronger than the Hand of Men: he that shall sin, shall offend against his own Soul; and he that performed what he hath promised to God, shall have

have an exceeding great Reward. Such of the *Arabians* as have no Inclination to follow thee, say, Thou implorest our Wealth and Persons to go with thee, implore therefore Pardon of God for us; but they speak not with the Mouth, what they have in the Heart. Say unto them, Who but God is able to do ought for you? If it be his Will to bring Good or Evil upon you, he is Omnipotent, and knoweth all that you do. Ye believed that the Prophet and true Believers should be slain when they fought for the Law of God; ye believed that they should never return to their Houses. This Opinion rejoiced your Heart, but you were deceived, and were your selves destroyed with them that believed not in God, nor his Prophets. God hath prepared the Fire of Hell for Infidels; the Kingdom of the Heavens and Earth appertaineth to him, he punisheth and chastiseth whom he listeth, he is gracious and merciful. When ye shall go to the Spoil, such as refused before to follow you to the Fight, will say, Permit us to go with you; they would pervert the Word of God. Say unto them, Ye shall not follow us in this occasion, God hath not heretofore ordained it. They will reply, Certainly ye are envious against us: on the contrary, they understand not the Law of God, except very few among them. Say to the *Arabians*, that refused to follow thee, Ye shall be called to fight against miserable Men, ye shall fight them, nevertheless they shall still be obedient to God; if ye obey and fight for the Faith, he will largely reward you; if ye desert his Service, as heretofore you have done, he shall severely chastise you. The Blind, the Lame, and the Sick, are not obliged to go to the War. He that shall obey God and his Prophet, shall dwell eternally in Gardens, wherein flow many Rivers; and he that shall disobey God's Commandments, shall be punished for his Disobedience. God accepted their Action that repaired to thee under the Tree, he knew what they had in their Hearts, he confirmed their Steps, and gave them Victory, he is Omnipotent and Wise. God had promised you great Spoil, he gave it you, and delivered you from the hands of the People; this shall serve for a sign of his Omnipotency to the true Believers, he will conduct you into the right way; none but you could have atchieved that Conquest, he well knew that that was for none other, he is Omnipotent:

if the Wicked fight you, they shall fly, they shall turn the back, and find none to protect them. Observe the Law of God against them, do as was heretofore commanded you; the Law of God admits no alteration; God hath delivered you from their hands, and delivered them into yours in the midst of *Mecca*, having given you Victory over them; he beholdeth all their Actions, they have despised the Commandments of his divine Majesty, and hindered you heretofore to go to the Temple of *Mecca*; they are at present Prisoners: without the assistance of the true Believers that were within the City with you, ye had not known them, ye had trampled them under foot without distinction, and had offended God without knowledge of your Sin. God bestoweth his Mercy on whom he pleaseth; had ye been separated from the Unbelievers, we had severely punished them. When they were succoured of the Ignorant, and had some advantage, God put his Prophet, and all the Believers, in a place of Safety; they had recourse to the Word of Force and Virtue, wherein they did better than the Infidels: God knoweth all. Assuredly the Dream of the Prophet of God was true, when he dreamed that ye were in the Temple of *Mecca* without Fear, your Hair shaven, and Beards trimmed; fear nothing, God knoweth what you know not: in lieu of this Dream, he hath given you a great Victory; he it is that hath sent you his Prophet, to teach you his Law, more salutary than all other Laws of the World. It is sufficient, that God is witness that *Mahomet* is his Prophet and Apostle; it sufficeth that the true Believers, who are with him, bear Testimony. God encreaseth his Mercy towards those Infidels that convert; thou shalt see them worship God, humble themselves before his divine Majesty, and implore his Grace; thou shalt know them by their Aspect, they shall have in their Countenance the marks of their Zeal; it is so written in the Old Testament and the Gospel: they are like a Plant that produceth its Leaves, that grows strong by little and little, and becometh big; afterwards it taketh strength upon its Roots, becometh a great Tree, and the Wood thereof serveth to make War against Infidels. God hath promised his Mercy, and an exceeding great Reward to the Infidels that shall be converted, that shall believe in his Law, and do good Works.



C H A P. XLIX.

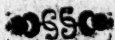
The Chapter of Inclosures, containing Eighteen Verses, written at Medina.

Exteri entitleth this Chapter, The Chapter of Walls.

IN the Name of God, gracious and merciful. O ye that believe! prefer not what ye have done, to what God and his Prophet hath performed; and fear God, he heareth whatsoever ye say, and seeth all that ye do. O ye that believe! when ye shall speak to the Prophet, speak not louder than he, cry not, as when ye talk among your selves, lest ye render your good Works vain and unprofitable, and know it not: God hath tried the Virtue of them that speak low in the Presence of the Prophet, he shall pardon their Sins, and give them an exceeding great Reward. They that call thee behind the Inclosures, know not what they do; had they attended until thou hadst been towards them, they had done very well, God is gracious and merciful. O ye that believe! if any Infidel desireth to preach to you, distinguish the Truth from a Lye; if ye give Credit to the Ignorant, ye shall repent you. Know that the Apostle of God is among you; ye shall offend God, if ye obey Unbelievers in many things; God willeth that ye embrace his Law, it shall rejoyce your Hearts, and make you to abhor Disobedience and Impiety: Such as abhor it, are stedfast in their Faith, through his special Grace; he knoweth them, and is most wise. If two Nations, or two Provinces, of such as believe in God, are at odds, reconcile them; if the one do Injury to the other, fight against him that is unjust, until he repair what God hath ordained; if he make Reparation, reconcile them with Equity: be just, God loveth them that do Justice to his People. All those that believe in his Law, are Brethren; make Peace among your Brethren, and fear God, he shall give you his Mercy. O ye that believe! scorn

not

not your Neighbour, peradventure that he shall one day be of better Value than you. O ye Women! scorn not others, perhaps they shall one day be more worth than you. Utter no Reproaches, and give no Name to your Neighbour that may displease him; call him by his Name, otherwise ye will disobey God: Such as repent not, are exceedingly to blame. O ye that believe in God! take heed of evil Thoughts, these are oftentimes in the number of Sins; do no displeasure to your Neighbour, and speak to each other nothing that may displease. Who among you would eat the Flesh of his dead Brother? ye shall abhor it; fear therefore God, who is gracious and merciful to such as have his Fear before their Eyes. O People! we created you Male and Female; we have caused to issue out of your Loins, People and Nations; ye know each other, but your greatest Honour is, to fear God, he knoweth you, and understandeth all your Secrets. Some among the *Arabians* have said, We believe; say unto them, Say not we believe, but say, We are obedient; otherwise Faith shall not enter into your Hearts: if ye obey God and his Prophet, ye shall be recompensed for your good Works, God is gracious and merciful to them that obey his Commandments. Such as are beloved of God, believe in his Unity, and in his Prophet, they doubt not of his Law, and imploy their Persons and Wealth for the Propagation of the Faith. Say unto them, Know ye not that your Law proceedeth from God? He knoweth whatsoever is in the Heavens and Earth, he knoweth all. They think to do thee a Pleasure in saving them, Say unto them, Believe not that ye pleasure me, for it is God that guideth you into the way of Salvation; ye ought so to believe it. God knoweth all that is in the Heavens and Earth, and beholdeth whatsoever ye do,





C H A P. L.

*The Chapter of the Thing judged, containing
Forty Five Verses, written at Mecca.*

Mahomet hath intituled this Chapter with the Letter Kaf of the Arabick Alphabet, which signifieth in this place, Kada el mer, that is to say, the Thing judged. See Gelaldin, and Bedaoi, who hath intituled this, The Chapter of Judgment, or the Thing judged. Many Mahometans say likewise, that Kaf is a Mountain that environeth the World, and that Mahomet swore by that Mountain,

IN the Name of God, gracious and merciful. I swear by the Alcoran, worthy of Praise, that the Inhabitants of Mecca wonder that a Man of their Nation teacheth them the Torments of Hell; they say, that he speaketh strange things. What, say they, Shall we die? Shall we be Earth, and return into the World? Behold a very strong Return! we know assuredly what the Earth will do with us, we have a Book wherein all is written; they impugn the known Truth, and are in a great Confusion. See they not Heaven above them, how we have built it, how we have adorned it, and how there is no Defect? We have extended the Earth, raised the Mountains, and caused all sorts of Fruits to spring forth, for a sign of our Omnipotency. We have sent the blessed Rain from Heaven, made Gardens to produce Grain, pleasing to the Reapers, and Date-trees exceeding each other in height, to enrich our Creatures. We have given Life to the dead, dry, and barren Earth; so shall the Dead come out of their Sepulchres. The People of Noah's time, those that inhabited near the Well, Temod, Pharaoh, the Fellow-Citizens of Lot, Teba was they that dwelt in the Forest, and People of King Teba, a King of did heretofore traduce our Prophets, and felt the Punishment denounced against Infidels. Was it a trouble *See Bedaoi.*

to us to create Men at first? Nevertheless they are in doubt if they shall rise again. We created Man without difficulty, we know the Motions of his Soul, and penetrate into his Heart, as the Blood into the Veins of his Body. O Man! think upon the Day that thou shalt see thy good and evil Angel near thee, at thy right Hand, and on thy left, they have observed and written all that thou hast done; represent to thy self Death before thine Eyes, it is inevitable. Think on the Angel that shall sound the Trumpet at the Day of the Resurrection; that day shall the Wicked behold what was promised them, and all Men shall come before God to be judged. Their guardian Angels shall conduct them, and be the witnesses of their Deportments: It shall be said to the Infidels, Behold the Day of which ye would have no Thoughts; we have now opened your Eyes, ye shall see this Day more hard than Iron. Their guardian Angels shall say unto them, Behold here before your Eyes all that ye have done; cast into Hell those obstinate Infidels that have hindred their Neighbour to do Good, that have offended in doubting of God's Law, and have affirmed there was another God with God; cast them into the most grievous Torments. Then shall the Devil say to them, Lord, I did not seduce them, they seduced themselves: God shall say, Dispute not before me, what was heretofore promised you is infallible, my Word admitteth no alteration, and I will do injustice to none. God shall ask at the Day of Judgment, if Hell be full? It shall answer, Is there any more? Paradise is prepared for the Righteous, who shall have the Fear of God before their Eyes, it is promised to them that shall be converted, that shall obey the Commandments of his divine Majesty, and persevere in their Obedience. It shall be said to them, Enter ye into Paradise, exempt from all Evil; behold the eternal Day, ye shall have all that ye shall desire, and more. How rich and powerful Cities have we in times past destroyed? Their Inhabitants sought in their Country places of Retreat, and escaped not the Punishment of their Crimes; this ought to serve for example to them that comprehend it, to them that hear it, and to such that saw it. Certainly we created in six Days, without difficulty, the Heaven and Earth, and all that is between them. Persevere, be not impatient for the Words of Unbelievers,

exalt

exalt the Glory of thy Lord before the Sun go down, and before it rise; pray to thy Lord at the entrance of the Night, the last of all shall be Worship. Harken when the Angel shall call thee to general Judgment: that day shall all the World hear the Trumpet; the People shall come out of their Sepulchres, and Earth shall open before the Eyes of Men. I give Life and Death, and all the World shall be assembled before me to be judged: This Assembly is easy for me to accomplish; I know that the Wicked say, thou shalt not cause them by Force to embrace my Law. Teach it those that fear the Torments prepared for Infidels.



C H A P. LI.

The Chapter of Things dispersed, containing Sixty Verses, written at Mecca.

Gelaldin and Falkredin intitule this, The Chapter of Things that disperse.

IN the Name of God, gracious and merciful. I swear by the Winds that disperse the Dust, by the Clouds charged with Rain, by the Ship that runneth upon the Waters, and by them that divide the Wealth of the Earth; that what hath been promised to you, is true, and that the Day of Judgment is infallible. I swear by Heaven, and the Stars thereof, that ye are in an exceeding great Error; God expelleth Lyars far from him, he curseth them that blaspheme, and such as believe not in the Resurrection. They ask, When shall be the Day of Judgment? That Day shall they be punished in the Fire of Hell. It shall be said unto them, Taste the Torments that ye have with impatience demanded. They who had the Fear of God before their Eyes, shall be in Gardens, adorned with Fountains, they shall enjoy the Pleasures prepared for them by God, because they are Righteous; they sleep very little by Night, implore Pardon of God at the dawning of the Day, and give Alms to the Poor that beg, and the Poor that are
 bashful.

bashful. God manifesteth on the Earth, and in your Persons, the signs of his Omnipotency; consider ye not that what is promised to you, is written in Heaven? God is Lord of Heaven and Earth, he is Truth it self, will ye not confels him? Did the Angels convey to thee the Books of *Abraham*? When they entred into his House, they saluted him; he likewise saluted them, made signs to his Servants to bring a fat Calf roasted, which he presented to them: he said unto them, Wherefore do ye not eat? and was afraid in his Mind, of their coming. They said, Fear not, we are the Messengers of God; they declared to him that he should have a Son, that should be a great Personage. Then his Wife drew near, crying with a loud Voice, and smiting her Face, said, One that is barren beareth no Child. They said, The thing shall come to pass as we have spoken, thy Lord ordaineth what pleaseth him, and knoweth all. *Abraham* said unto them, O ye Messengers of God! what is your Design? They replied, We are sent from God to destroy the Cities inhabited by the Wicked, and cast upon them Stones of Fire, whereon are inscribed the Names of them that they shall strike: We will cause all the Righteous to depart from among them; if we find there but one Family of Righteous, we will there leave an Example to Posterity for them that fear the Torments of Hell. *Moses* is a sign of our Omnipotency; we sent him to *Pharaoh* with Reasons clear and intelligible, he despised my Commandments, and said, That *Moses* was a Magician, and possessed of the Devil, but we surprized him, and drowned his People, to his great displeasure. *Aad* is an Example of our Omnipotency: We sent an impetuous Wind against those wicked People, that destroyed them. *Temod* is an Example of our Omnipotency, with his Nation; they waxed proud, and resisted the Commandments of their Lord: when it was said to them, that the Punishment of the Wicked was deferred to another time; but Thunder surprized them, they saw it, they had not the power to stand on their Feet, and were deprived of Protection. The People of *Noah's* Time are an Example of our Omnipotency, we destroyed them, because they were impious: We built Heaven with Strength and Virtue; I am he that giveth Power and Strength: we extended the Earth, and created of every thing Male and Female;

perhaps

perhaps ye will consider it. Say unto them, Turn ye to God ; I am sent from him to preach to you the Pains of Hell : Believe not that God hath another God with him. The Wicked said heretofore, that the Prophets and Apostles whom he sent, were Magicians, and possessed of the Devil. Have they recommended to their Posterity to do the like ? Certainly they are in a great Error. Separate thy self far from their Company, and be not troubled at what they say : preach the *Alcoran*, it is profitable to the Righteous. I did not create the Devils and Men but to worship me. Say unto them, I require nothing of Unbelievers for instructing them ; I require not that they nourish me, God enricheth whom he pleaseth, he is Omnipotent : the Wicked shall be chastised as heretofore have been their Predecessors, in their Malice ; their Time shall come, and Misery shall befall them at the Day of Judgment.

C H A P. LII.

The Chapter of the Mountain, containing Thirty Nine Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the Mountain, upon which God spake to *Moses*, by what is contained in the Book written in Parchment, by the first Temple of *Mecca*, by the Arches of the Heavens, and by the Sea full of Water, that God is one sole God, and the Punishment promised to Unbelievers is infallible ; they shall not be able to escape it in the day when the Heaven shall tremble, and the Mountains shall walk ; that day shall be unhappy to the incredulous, they shall be precipitated in the Fire of Hell. It shall be said to them, Behold the Flames that ye despised ; is this Magick ? See ye it not ? Enter, have patience, or ye will despair ; ye shall be chastised after your Demerits. They that shall have the Fear of God before their Eyes, shall be in delicious Gardens, which God hath prepared for them, and shall be delivered from the Pains of Hell. It shall be said unto them,
Drink

Drink and eat at your pleasure, for recompence of your good Works; they shall repose upon Beds well ordered, we will marry them to Wives that shall have fair Eyes, they shall be attended of their Family, and be largely rewarded for their good Works; every good Action shall be to them a degree of Happiness: We will give them such Fruits and Vines as they shall desire; they shall present to each other the Cup to drink; they shall not speak an evil word, and shall not sin; they shall have Pages about them for their service beautiful as polished Pearls; they shall discourse among them, concerning what they did before on Earth, and say, We were in the World, we and our Families, with a great apprehension of the Pains of Hell; but God hath gratified us, he hath delivered us from eternal Flames. They shall say moreover, we worshipped in the World but one God, most just, and most merciful. Remember thou to preach the *Alcoran*; thou art not ingrateful for the Grace of God, thou art not possessed of the Devil. Will they say, that thou art a Poet, a Rhymers? that nothing must be expected from thee but Fables of past Ages? Say unto them, Ye expect the time of my Destruction, but I with you expect the time of your [Ruin.] Do their Superiors command them to speak in this manner? Will they be obstinate in their Errors? Will they say, that *Mahomet* hath invented the *Alcoran*? certainly they are incredulous: let them bring any Discourse like to this Book, in Doctrine and Eloquence, if what they affirm be true. Were they created of any thing? have they created any thing? have they created themselves? have they created the Heavens and the Earth? Certainly they are incredulous. Have they in their power the Treasures of thy Lord? are they Giants? Have they a Ladder, that may raise them to hear what is spoken in Heaven? Let them produce some reason of their Opinion: believe ye that God hath Daughters, and that ye have Sons? Will ye require of him a Salary for obeying his Law? Is he your Debtor? The Wicked are Lyars; do they know what shall be? do they write it? Desire they to conspire against thee? The Wicked often conspire against the Righteous that worship but one God. Praised be God, he hath no Companion: If the Infidels should see a piece of the Heaven to fall, they would say, It is a Cloud driven by the

the Winds; leave them in their Obstinacy until they come to the day of their Death, that day shall their Conspiracy be vain, and they deprived of Protection. They likewise shall be punished before their Death, but the greatest part know it not. Have patience, and expect the Judgment of God, thou shalt soon see it; I will protect thee, and thou shalt not want help. Praise thy Lord, exalt his Glory when thou shalt rise, praise him in the Night, and before the Stars disappear.



C H A P. LIII.

*The Chapter of the Star, containing Sixty Verses,
written at Mecca.*

IN the Name of God, gracious and merciful. I swear by the Star that disappeareth, that your Friend *Mahomet* erreth not, he speaketh nothing of his own; he speaketh but what hath been inspired into him by the Omnipotent and most Bountiful God. The Angel approached him in the highest place of Heaven, within the length of two Bows, and somewhat nearer; God hath inspired into him, what he hath inspired into his Servant, who altered nothing of what hath been inspired into him. He hath spoken what he hath seen, and in what form the Angel was. Dispute not against him concerning what he saw: he another time saw the Angel in Heaven, near to the * Tree that is at the right side of God's Throne; and altho that Tree was covered with that which covered him, his Sight was not dazled, and he is not in Error. Certainly he hath seen the great Wonders of his Lord. Have ye considered *Alar*, *Az*, and *Menar*, those three Idols? Will ye swear that God hath Daughters, and that ye have Sons? Ye will

* The Turks believe that there is an Apple-tree at the right side of the Throne of God, and that none can ascend higher than its Branches, no not the Angels. See *Gelaldin*.

make a false Oath, and shall be in a manifest Error: Those Idols have nothing but the Names which your Fathers and you have given them, God hath not commanded you to worship them. Ye follow only your Passions, remote from the Truth, God teacheth you the way of Salvation by the Mouth of his Prophet: doth Man obtain from Idols what he required of them? God is God in the beginning and the end. How many Angels be there in Heaven, whose Prayers are unprofitable, if God doth not accept them? They that believe not in the Day of Judgment, say, that Angels are Maidens; they understand not what they say; they speak thro Opinion, and that Opinion is not conformed to Truth. Depart thou far from them that reject our Law, and desire only the Goods of the Earth, and are ignorant of all other things. Thy Lord knoweth them that go astray from the right Way, and such as follow the Path of Salvation; all that is in the Heavens, and Earth, is God's; he shall chastise the Wicked, and reward the Just. He pardoneth their venial Sins, who fly Sins mortal, he is exceeding merciful. He knoweth that he hath created you of Earth, and that he formed you in your Mother's Womb. Extol not your selves, he knoweth such as have his Fear before their Eyes. Hast thou seen him that abandoneth the Faith? A little Wealth was given him, and nothing more; doth he know what must befall him? Hath he knowledge of what is to come? Will he not learn what is written in the Books of *Moses* and *Abraham*? to wit, that none shall bear the burden of another. Man shall have but what he shall have gained; he shall in the end see his Labour rewarded after his Works, and all shall appear in the presence of thy Lord. He it is that causeth to laugh and mourn, to live and to die; he created the Male and Female of every thing, he giveth and taketh away Man's Soul when he listeth; he is most rich, and hath no want of any Person. He is the Lord of the Planet, which Men adored. He destroyed *Ad* and *Temod*, drowned the People of *Noah*, who were most erroneous and unjust, overthrew the City of *Lpt*, and covered it with burning Stone. In whom will they believe, if they believe not in thy Lord? This Prophet is sent to preach to you the Pains of Hell, as did the other Prophets that were before you: the Day of Judgment approacheth,

See Gelal-
din.

Great and
small Sins.

eth, and none but God knoweth when it will come : wonder ye at this Discourse ? Ye scoff, and lament not when ye are spoken to ; but ye shall be surprized in your Sin, if ye humble not your selves before God, neither worship him.



C H A P. LIV.

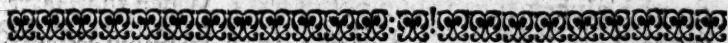
The Chapter of the Moon, containing Fifty Five Verses, written at Mecca.

IN the Name of God, gracious and merciful. The Day of Judgment approacheth, the Moon was divided into two parts, nevertheless Infidels believe not Miracles when they see them ; they say that this is Magick, they lye, and follow but their Passion ; but all is written. The History of past Ages, full of salutary Counsels, was preached to them ; nevertheless, Preachers were to them unprofitable : depart thou far from them, when they shall be called to the Universal Judgment, which they will not believe ; that day shall their Eyes be troubled with Fear ; they shall come out of the Earth, dispersed like frightened Grass-hoppers ; they shall flock to him that shall summon them to Judgment, and shall say, Behold here a Day, unhappy for the Wicked ! The People heretofore belyed *Noah*, and said, That he was possessed of the Devil : *Noah* exhorted them, and invoked his Lord ; in the end, he said, That his Strength was gone, and that he was overcome through the Malice of Men : then was he powerfully succoured ; we opened the Gates of the Heavens, and caused an extraordinary Rain to fall ; we caused Fountains to issue forth from under the Earth, the Waters of Heaven and Earth were gathered together, and overwhelmed the Infidels, because of their Sins. We saved *Noah* in the Ark, well pinned, and chaulked, it floated upon the Waters thro our Permission, to serve for a token of our Omnipotency ; will any of the Unbelievers of this time consider this ? Will they consider the Punishment of their Crimes, and the Pains of Hell ? We have made the

The Alcoran of Mahomet.

Alcoran easy to be understood, will there be any that study it? The Wicked that traduced *Aad* were chastised, but with what Chastisement? We sent against them an impetuous Wind, in a day to them unfortunate, that caused Men to fall like Palms rooted up; consider what was their Punishment: we have rendred the *Alcoran* intelligible, will there be any one that will study it? *Temod* and his People traduced the Prophets, and contemned their Exhortations; they said, There is a Man among us, who would seduce us from the right Way; if ye follow him, he will lead you into Hell: was he alone elected among us to receive the Inspirations of God? No, he is an Impostor; but in the end, they knew them that were Wicked and Lyars. We sent the Camel to prove the Infidels: their Prophet observed what they did, and was patient; the Water was divided for them, and for the Camel, and each at his day found to drink; nevertheless they called their Companions, and slew the Camel of *Salhe*, but in what manner were they chastised? I darted Thunder against them, which made them dry as Chaff. We have made the *Alcoran* easy to be understood, Will there be any to study it? *Lot's* Citizens traduced him, and despised his Instructions; we sent against them an hot Wind, with burning Stones, that destroyed them, and we in the Morning saved *Lot*, with his Family, thro our special Grace: thus do I recompense them that acknowledge my Benefits. *Lot* had preached to them the Pains of Hell, we surprized them; when they disputed against his Exhortations, they saw his Guests enter into the City, in the figure of Men; we blinded their Sight, and said, Taste, oh ye Wicked! the Punishment of your Crimes: in the Morning they were chastised with a perpetual Chastisement, because they despised the Words of *Lot*. We have made the *Alcoran* intelligible, will there be any that will study it? Certainly the Men of *Pharaoh* were preached unto; they would not obey my Law, and despised my Miracles, but we surprized them in their Sins. Are the Infidels that are among you of more value than those that preceded them? Find ye any Salvation for them in the Scripture? Will they say they shall obtain Victory over the Believers? On the contrary, they are vanquished, and turn the back. Certainly the Hour of their Punishment shall speedily come, their

their Time approacheth, and their Pain in Hell shall be greater than that of the Earth; they are wholly seduced from the way of Salvation, and shall be dragged and cast headlong into eternal Flames. We have created all things by our sole Power; we spake but one word, and in the twinkling of an Eye the thing was: we heretofore destroyed a great number of Infidels like unto them, will there be any that considereth it? All the Good and the Evil that they have done, is exactly written. The Righteous shall dwell in pleasant Gardens, they shall drink in eternal Rivers, they shall not speak a Lye in their Assemblies, and shall dwell eternally near to the most Majestick and Omnipotent God.



C H A P. LV.

The Chapter of the Merciful, containing Eighteen Verses, written at Medina.

IN the Name of God, gracious and merciful. The Merciful hath taught the *Alcoran*; he hath created Man, and given him the use of Reason; he created the Sun and the Moon to count Seasons, the Stars and Trees adore him; he hath elevated the Heavens, established Justice, and commanded to weigh with good Weights: he hath created the Earth for the Habitation of Men, with all sorts of Fruits, Grain, and Leaves; he created the Winds and Tempests. Oh Men and Devils! what Lord do ye blaspheme, but your own Lord? He created Man of Earth, like a Pot, and the Devils of the Flame of Fire: what Lord do ye blaspheme, but your own Lord? He is the Lord of both the Wests, and both the Easts; what Lord do ye blaspheme, but your own Lord? He maketh the fresh Water to mingle with the salt, and the one easily minglcth with the other: what Lord do ye blaspheme, but your own Lord? He bringeth Pearls and Coral out of the Sea: what Lord do ye blaspheme, but your own Lord? He hath created the Ships that float upon the Sea, big as Moun-

Mountains: what Lord do ye blaspheme, but your own Lord? All things shall have end, and the Majestick and Glorious Face of thy Lord shall be permanent: what Lord do ye blaspheme, but your own Lord? Whatsoever is in Heaven and in Earth, imploereth his Grace, he is ever himself: what Lord do ye blaspheme, but your own Lord? O ye Men and Devils! I will require an account of your Actions: what Lord will ye blaspheme, but your own Lord? Oh ye Men and Devils! pass the Extremities of Heaven and Earth, go beyond them if ye can, ye have not the Power: what Lord do ye blaspheme, but your own Lord? If he send against you Flames without Smoke, and Smoke without Fire, ye cannot defend your selves: what Lord do ye blaspheme, but your own Lord? When the Heaven openeth, it resembleth a Rose, or a Crimson-coloured Skin: what Lord do ye blaspheme, but your own Lord? The time will come, when an account shall be required from Men and Devils of their Sins: what Lord do ye blaspheme, but your own Lord? The Wicked shall be known by their Countenance, an account shall be required of their readines and negligence: what Lord do ye blaspheme, but your own Lord? Behold Hell! which the Wicked would not believe; they shall turn round about, and round about in boiling Water, of which they shall drink: what Lord do ye blaspheme, but your own Lord? Such as have had the Fear of God before their Eyes, shall enter into Gardens, where the Trees are covered with Branches and Leaves, adorned with Rivers and Fountains, with abundance of all sorts of Fruits: what Lord do ye blaspheme, but your own Lord? They shall repose upon fair Beds, lined with Crimson: what Lord do ye blaspheme, but your own Lord? They shall gather the Fruits of this Garden, to their contentment: what Lord do ye blaspheme, but your own Lord? They shall there have Wives, who shall not cast a Look, but upon them, and whom no Person, Man or Angel shall, touch before them: what Lord do ye blaspheme, but your Lord? They shall resemble Coral and Rubies; what Lord do ye blaspheme, but your own Lord? Good Deeds are recompensed with good Deeds; what Lord do ye blaspheme, but your own Lord? There be yet other Gardens, wherein are Herbs exceeding green, Rivers, Dates, Pomegranates, and all sorts

sorts of Fruits : what Lord do ye blaspheme, but your own Lord? There be in these Gardens Women, who have Eyes exceeding black, and Bodies exceeding white ; they are covered with Pavillions, and none, either Men or Angels, shall touch them before their Husbands : what Lord do ye blaspheme, but your own Lord? They shall repose upon green Carpets, near Rivulets, bordered with Flowers : what Lord do ye blaspheme, but your own Lord? Praised be the Name of God thy Lord, Honour and Glory are due to him eternally.



C H A P. LVI.

The Chapter of Judgment, containing Fourscore and Nineteen Verses, written at Medina.

IN the Name of God, gracious and merciful. The Day of Judgment will come, none can deny it. That day shall many be afflicted and humbled, and many shall be elated and rejoiced ; the Earth shall tremble, the Mountains open, and be dispersed like Dust carried away by the Wind ; ye shall be present at that day, in a threefold manner : * some shall have in their right * These are the Blessed. hand the Book, wherein shall be written all their Actions. † Others shall have it in their left hand ; and † These are the Damned. such as preceded them in well-doing, shall be the nearest to his divine Majesty, and the highest in Paradise ; there shall be a great number of the first Ages, and few of the latter ; they shall repose upon Beds, † The Prophets. adorned with Gold and precious Stones : they shall look upon each other ; young Boys shall go about them with Vessels, Cups, and Goblets, full of delicious Drink, that shall not offend the Head, neither intoxicate them ; they shall have all the Fruits that they can covet, and such Viands as they shall desire : they shall have Women with black Eyes, and who shall be white as polished Pearls, for recompence of their good Works ; they shall not hear an evil Word spoken, they shall not sin, and shall hear perpetually the Voice of them that bless them : They that shall hold their Book in their right hand,

* *Muse is
a Fruit
common in
Egypt.*

† *Zacon
is the Tree
of Hell.
See Gelal-
din.*

shall be near to an Apple-tree, fresh and without Thorn, and near the Tree of * *Muse*, under a pleasant Shadow, by flowing Water, with store of Fruits of all Seasons: they shall use [them] with freedom, lying on delicious Beds. We have created the Daughters of Paradise Virgins, and affectionate to their Husbands, for the content of them that shall have in their right hands the Book of the account of their Actions, and of many of those that were in the first Ages, and of many of such as shall be in the latter. Those that shall have their Book of Account in the left hand, shall be tormented with an exceeding hot Wind; they shall drink boiling Water; they shall be in a black, hot, and salt Smoke; for that they were luxurious in the World; for that they were negligent to observe the Commandments of God, and continued in the enormity of their Sins. The Infidels say, What! after Death we shall be Earth, and Dust, and shall we rise again with our Fathers and Predecessors? Say unto them, You, your Predecessors, and Posterity, shall all be assembled before God to be judged: Then, oh Wicked Impostors! shall ye eat the Fruit of the Tree † *Zacon*; ye shall fill your Belly, ye shall drink boiling Water, and be daily altered; behold your Condition at the Day of Judgment. We created all of you; if ye believe it not, consider the Wealth ye possess; did you your selves create it? We have appointed that ye shall die; we can, if we please, put other Creatures like unto you in your place, and metamorphize you into another form, which ye know not; we caused the Soul to enter into the Body: if ye consider not this, think upon your Tillage; do ye make the Earth to bring forth Fruits? or do I cause them to spring forth? If I will, I can render your Fields* dry as Straw, without Grain, nevertheless are ye proud: Ye say, what! shall our Grain that we have sown be lost? No, we will preserve it. Consider the Water that ye drink, have ye made it to fall from the Clouds? or did we cause it to descend? If we please, we can render it so salt, that ye shall not be able to drink it; if ye acknowledge not this Grace, consider the Fire that ye kindle; did ye create the Wood that burneth? We created it, to put you in mind of the Fire of Hell, and for the profit of the People. Exalt the Name of God most mighty. I swear by him that maketh the Stars to fall, (this is a great

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great Oath, if ye understand it) that the Alcoran is a Book worthy of Praise, all therein is written in good Order, no Person shall handle it that is not clean and purified; it is sent from God, Lord of the Universe: If ye renounce what is written in this Book, ye shall be in the number of Infidels, and shall know the Truth when the Soul shall forsake your Body; I know this better than you, but you do not consider it: if ye believe not to rise again, cause your Soul to return into your Body, when it shall be upon your Lips; when a righteous Man dieth, he shall find Rest, and all manner of Contentment in the Delights of Paradise, if he be of them that hold the Book of the account of their Works in the right Hand, and shall be free from eternal Pains: If he be in the number of Infidels, and seduced, he shall be precipitated into Hell; this is a most certain Truth. Exalt the name of thy Lord Omnipotent.



C H A P. LVII.

The Chapter of Iron, containing Twenty Nine Verses, written at Medina.

IN the Name of God, gracious and merciful. All that is in the Heavens and Earth, exalteth the Glory of God, he is Omnipotent and Wise; the Kingdom of the Heavens and Earth is his, he giveth Life and Death to whom he pleaseth, he is without beginning, and without end, he knoweth all that Men make manifest, and whatsoever they keep secret, he knoweth all Things. He it is that created the Earth and the Heavens in six Days, and sitteth on his Throne, he knoweth whatsoever entreth into the Earth, and all that cometh out; he knoweth whatsoever descendeth from Heaven, and whatsoever ascendeth; he is with you in whatsoever place ye are, and seeth all your Actions; the Kingdom of the Heavens and Earth is his, and all Things obey him: He maketh the Night to enter the Day, and knoweth what is in the Heart of Men. Believe in God and his Prophet, expend in pious Works some part of the Wealth

Wealth that he hath given you, he shall give you more; Do good abundantly to them that believe in his Law; wherefore will ye not believe in God, and his Apostle, who teacheth you the Commandments of your Lord? Ye have promised him to embrace his Law; he hath inspired his Commandments into his Servant, to bring you out of Darkness, and guide you into Light; he is gracious and merciful. Who hindreth you to make any Expence for his Glory? The Inheritance of the Heavens and Earth is his: Such as for his Service have expended any thing before the taking of *Mecca*, are not equal in Merit to them that fought to conquer that City; they are far above them that fought not, and shall be protected of his divine Majesty; he promiseth Paradise to the Righteous, and knoweth all your Actions. Who is he that shall lend to him any Alms? He shall encrease his Substance, and give a great Reward. Be thou mindful of the Day when thou shalt see those Men and Women that have obeyed my Commandments, with a Light that shall go before them; it shall be said to them, This day it is declared to you, that you shall enter into, and dwell eternally in Gardens, wherein flow many Rivers, and where ye shall find supreme Felicity. Be thou mindful of the Day that the Wicked shall say to the true Believers, Behold us, cast your Eye to our side, that we may partake a little of your Light. They shall say unto them, Return upon your Steps to demand Light. There is a place, betwixt them, that hath a secret Gate, full of Grace and Repose for the Righteous, and without environed with Misery for the Wicked; they shall call upon the Righteous, and say, Were not we of your Religion? They shall reply, Yes, but ye betrayed your Souls through Disobedience, ye doubted of the Law of God; your Blasphemies rendred you insolent, until the Hour of your Death; the Devil made you proud, and moved you to rise against the Commandments of his divine Majesty: This Day there is neither Ransom, nor Favour for you; the Fire of Hell is the Habitation of the Wicked. Oh what an Habitation! Such as believe in God think it no trouble to humble their Hearts at the remembrance of the Alcoran, and the Truth that it containeth; they are not like them that heretofore had the knowledge of the written Law, they have

have been a long time without Prophets, their Hearts are hardned, and the greatest part of them have been impious. Know, that God restoreth Life to the Earth after the Death thereof; we have taught you the Mysteries of Faith, peradventure ye will comprehend them, God shall multiply the Benefits that the Righteous shall lend to him, and shall return them a great Reward. Such as believe in God and his Prophet, are righteous, Martyrs shall be recompensed of God, they shall be covered with Light, and the Wicked that disobey his Commandments shall be damned eternally; the Life of this World is but Vanity, Sport, and Delusion, it is but Pride: The abundance of Wealth, and Children, is like to the Rain; the Wicked wonder at the Plants that it produceth; in the end they wither, become yellow, and then are altogether dry. The Impious shall suffer great Torments, and the Good shall enjoy the Mercy of God; the Life of this World is but matter of Pride, implore Pardon of God: Paradise, large as Heaven and Earth, is prepared for them that shall believe in his divine Majesty, and his Prophet; this is an immense Grace, which he conferreth on whom he pleaseth. All the Evil that ye suffer on Earth, in your Goods and Persons, is written in a Book, before it befall you; it is an easy thing to God, to the end that ye afflict not your selves extraordinarily in your Displeasures, and that ye rejoice not over much in your Contentments. God loveth not the Proud, he hath not to do with the Covetous, who recommend Avarice to the People, and who neglect their Duty. Praise is due to him, Praise is due to him in all places; certainly we sent our Messengers with our Commandments, we sent with them their Scriptures, and Ballance, that People might weigh with good Weights. We gave Iron to Men, it causeth great Evils, and great Good in the World; God knoweth them that fight with Zeal for his Law and his Prophet, without seeing him, he is Strong and Omnipotent. We sent *Noah* and *Abraham* to instruct the People; we instructed their Progeny in the Scripture; some followed the right Way, and many disobeyed our Commandments. We sent after them our Prophets and Apostles; we sent *Jesus* the Son of *Mary*, we taught him the Gospel; we put Civility, Clemency, and Chastity into the Hearts of

of them that followed him; we did not command them to keep Virginity, they kept it of their own accord, because of the desire they had to please God: they have not observed their Law as they ought, many have been disobedient, but we have rewarded those among them that believed. O ye that believe in Jesus! fear God, and believe in his Prophet, ye shall have double the reward of God's Mercy, he shall pardon your Sins, he is gracious and merciful: I teach you these things, to the end that such as have heretofore received the written Law, may know, that they have no Power over the Grace of God, he giveth it to whom he listeth, certainly it is immense.



C H A P. LVIII.

*The Chapter of the Dispute, containing Twenty
Two Verses, written at Medina.*

IN the Name of God, gracious and merciful. God hath heard the Speech of her that disputed with thee, concerning the Action of her Husband; she exhibited to him her Complaints, he heareth all your Discourses, he heareth and seeth all. No Person among you shall swear never to touch his Wife no more than his Mother; your Wives are not your Mothers; your Mothers are those that conceived and brought you forth: they that speak in that manner, speak uncivilly, but God is gracious and merciful. He that shall have sworn to touch no more his Wife, and shall desire (afterwards) to know her, shall give liberty to a Slave, for satisfaction of his Oath, before he touch her; this is commanded you, God knoweth all your Actions. If he have not the Power to free a Slave, he shall fast two Months together, before touching her: if he cannot fast, he shall give to fifty Poor. Thus ought ye to do, if ye believe in God and his Prophet, God so appointed it, and hath prepared great Torments for them that transgress his Commandments.

They

They that shall disobey him and the Prophet, shall be covered with Shame and Ignominy, as were their Predecessors in Impiety ; God hath sent his Commandments on Earth, those who shall reject them, shall be severely tormented at the Day that he shall revive them : he shall declare to them all that they have done, he hath kept account, and they have forgotten it, he seeth all. Seest thou not that all that is in the Heaven and Earth is God's ? If ye be three secretly met together, he is the fourth ; if ye be five, he is the sixth ; if ye be more or less, he is always with you wheresoever you are. He shall relate to Men at the Day of Judgment all that they have done, he knoweth all Things. Seest thou not the Actions of them to whom private Meetings were prohibited ? They return to their Sin, and do what was forbidden them ; they assemble secretly with Malice to conspire against thee, and to disobey thee ; and when they come towards thee, they say, that thou hast spoken things that God hath not inspired thee to utter : they know in their Souls that God will chastise them for their Discourse, and that they all shall go into Hell, where their Rendezvous is. Oh ye that believe ! make no private Meetings to offend God, to conspire against his Prophet, and to disobey him ; assemble ye to perform Acts of Virtue, and to serve God ; have his Fear before your Eyes, ye shall once appear before his divine Majesty to be judged. Private Assemblies proceed from the Devil, for the Affliction of the Righteous : he bringeth no Evil upon them, but through God's Permission ; and all Believers ought to resign themselves to his divine Will. O ye that believe, when ye shall be assembled with your Prophet, and are entreated to enlarge your selves, enlarge ye your selves ; God shall enlarge to you his Grace. When ye are bid to rise, rise ; God shall raise up all the true Believers that are among you, and place the Learned some degrees above others, he knoweth your Actions. O ye that believe ! when ye shall be disposed to deliver any Secret to the Prophet, speak to him with Truth, Good shall befall you, and [he] shall purify you. If ye fear to impart to him your Secret, God will not give you his Grace. Make your Prayers at the time appointed, distribute Tithes, obey God and his Prophet, God knoweth what ye do. Seest thou not them that have abandoned his Law ? The Wrath of his divine

divine Majesty is saine upon them, they are of different Opinion in their Lye, and know not that they lye, but he hath prepared for them a great Punishment, because of their Blasphemies: they have concealed their Faith, and are seduced; certainly he hath prepared for them grievous Pains, their Wealth and their Children shall not be able to deliver them from his Indignation, they shall be precipitated into the Fire of Hell, where they shall abide eternally. Be thou mindful of the Day, when he will cause them to revive; they shall swear, as they sware before thee, that they believed in his Law; they affirm they do good, and are Lyars, the Devil hath prepossessed them, and hath made them forget the Word of God; such as follow him are damned. They that transgress the Will of God, and that of his Prophet, are overcome of the Devil; God hath said in the Scriptures, thou shalt not obtain Victory over me, neither over my Prophet, he is Omnipotent, and always Victorious: thou shalt find none of them that believe in his Law, and the Day of Judgment, that doth not exactly observe the Commandments of his divine Majesty, and those of his Prophet, although their Fathers, their Children, their Brethren, and Companions oppose them. God hath imprinted Faith in their Hearts, he hath strengthened them through his Spirit, and shall cause them to enter into Gardens, wherein flow many Rivers, where they shall abide eternally: He shall be satisfied with their Obedience, and they shall be content with his Grace. Such as shall obey his Commandments shall be happy.



C H A P. LIX.

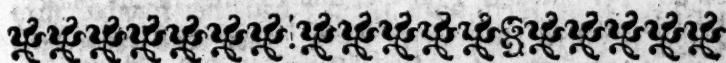
The Chapter of Exile, containing Twenty Four Verses, written at Medina.

IN the Name of God, gracious and merciful. Whatsoever is in the Heavens and Earth, exalteth the Glory of God, he is Omnipotent and Wise; he it is that hath exiled the Wicked from among them that have know-

knowledge of the written Law ; when he the first time exiled them, ye believed not that they should depart from their Houses ; ye believed that their Citadels would defend them from his Punishment, but he surprized them, and did cast Terror into their Hearts, and they destroyed their Dwelling-Places with their own Hands, to assist the true Believers. O ye that are wise ! consider their End. If God had not appointed them to quit their Country, he had chastised them in some other manner ; they in the end shall suffer the Pains of Hell-Fire, because they have disobeyed his Commandments, and his Prophet ; he that shall disobey him, shall be severely chastised : ye cut not Palm-trees, and leave none standing, but through God's Permission ; he covereth with Shame and Infamy them that disobey him. He commandeth you to give to the Prophet a part of the Spoil that ye shall gain from your Enemies, as well of *See Kitab el tenoir,* Horses and Camels, as of other Spoils : he endueth him with Power and Authority over whom he pleaseth, he is Omnipotent. He enjoineth you to give to the Prophet a part of what ye shall conquer over them of the City of *Mecca* ; he commandeth what pleaseth him. Give a share to God, to the Prophet, his Parents, Orphans, the Poor, and Pilgrims, that no disorder may arise among you that are rich ; perform what the Prophet shall command you, abstain from what he shall prohibit you, and fear God, he is severe in his Chastisements. Do good to the Poor, that have forsaken their Faculties and Houses, and separated themselves from the Wicked, for the Service of God, and to defend his Law and Prophet. They that before them forsook their Houses for the Service of God, affect those that have followed them, they bear them no Malice for the Wealth they possess, although themselves are necessitous. They that are not avaricious shall be happy ; such as shall succeed them, shall pray for them, and say, Lord, pardon our Sins, and our Brethren, that were our Predecessors in the Observance of thy Commandments ; infuse no Malice into our Hearts against them that follow thy Law, thou art gracious and merciful. Seest thou not, that the Wicked say to their Brethren, wicked as themselves, Had ye not so soon left *Medina*, we had gone out with you, and had never obeyed him whom ye have obeyed ; had ye fought, we had defended you : God seeth that they are
impious

impious: had they delayed to go forth, they should not have gone forth with them; had they fought, they would not have succoured them, they had turned the back, and had found no Protection; they fear Men more than God, because they are ignorant. [The Jews] shall not fight against you together, unless in their Fortresses, and behind Walls; the War among them is cruel, but think not that they may assemble and unite themselves, their Hearts are divided because they are ignorant, they are like their Predecessors, who were chastised and slain, and shall suffer great Torments at the Day of Judgment: they are like to him whom the Devil hath seduced, and said to him, I am innocent of thine Impiety, I fear God, Lord of the Universe; the end of both is to be cast headlong into the Fire of Hell, where they shall abide eternally; such is the Reward of the Wicked. O ye that believe! fear God, and consider what ye shall do at the Day of Judgment; fear God, he knoweth whatsoever ye do; be not like to those that forget his Commandments, he forgetteth them, and they continue in the number of the Damned, they shall be most miserable; and such as shall go into Paradise shall be blessed. If we should make the Alcoran to descend upon a Mountain, it will open it self, with the fear it will have of the Word of God. Thus do I speak in Parables to the People, peradventure they will be converted. There is but one only God, who knoweth what is present, future, and past, he is gracious and merciful; there is but one God, King of all things: He is Holy, the Deliverer, True, the Punisher, Strong, Powerful, Glorious. Praised be God, he hath no Companion, he is God the Creator, who hath formed whatsoever is in the World, all glorious Attributes are due to him; whatsoever is in Heaven and Earth, exalt his Glory, he is Omnipotent and Wise.





C H A P. LX.

The Chapter of Tryal, containing Eighteen Verses, written at Mecca.

Some Mahometan Doctors have intituled this the Chapter of Vocation, because it entreateth of Women that forsook their Husbands, to follow the Law of Mahomet, who appointed to try their Hearts, Intention, and to know their Vocation.

IN the Name of God, gracious and merciful. O ye that believe! obey not mine, nor your Enemies; ye shew kindness to them when ye meet them: nevertheless they reject the Truth that hath been sent unto them, and chase away the Prophet and you also; and that, because ye believe in God your Lord: seek not their Friendship; when ye fight against them for my Law, I know what ye ought to fear, and ye know it not. He that shall do what is here above prohibited, followeth an evil way. If they have advantage over you, they will be your Enemies, they will stretch forth their Hands and Tongues against you, they will revile you, and desire that you may renounce your Faith; if ye do it, ye shall have no content in your Wives or Children, at the Day of Judgment; ye shall be separated from them, and God shall behold all your Actions. Ye have a fair example in *Abraham*, and them that were with him, when they said to the People, we are innocent of the Sin that ye commit, in worshipping any other God but God. *Abraham* said to his Father, I will not implore Pardon of God for thee, I am not able to deliver thee from his Punishment, if thou art an Idolater: Lord, all our Confidence is in thee, our Refuge is in thy Mercy. Protect not Unbelievers against us, Pardon our Sins, thou art merciful and wise; ye have in them a fair example for them that fear God, and apprehend the Day of Judgment. God hath not to do with them that obey Infidels, neither hath he need

of any Person, and Praise is due to him in all places; peradventure he will establish for the future great Amity between you and them that ye hate: he is omnipotent, gracious and merciful; he doth prohibit you the Conversation of them that fight not against you for his Faith, and that expel you not from your Houses; he doth not forbid you to do them justice, he loveth the Just: He forbiddeth you to converse with them that fight against your Faith, that drive you from your Houses, and aid to expel you; he prohibiteth you to obey them, and to contract Amity with them. Such as obey them, shall be exceedingly to blame. O ye that believe in God! when the Wives of your Enemies shall throw themselves into your Party, try their Conscience. If ye know them to be faithful, and to believe in the Law of God, restore them not to the incredulous Infidels, it is not lawful for them to know them, neither for the Women to teach them. Give them subsistence, ye shall not sin in espousing them. Marry them not after the Laws of Unbelievers; demand of them what Dowry they require: They shall demand of you what ye are willing to bestow on them. Continue in Accord, God so commandeth; he shall be your Judge at the Day of Judgment, he knoweth all your Actions, and is most wise. If your Wives revolt to the Party of Unbelievers, and ye suffer any Damage, ye shall repair that Damage to him that suffereth, out of the Booty that ye shall conquer; fear God, and believe in the Law of his Divine Majesty. O Prophet! when Women shall desire to embrace thy Religion, with firm purpose to believe in one only God, not to steal, neither to commit Adultery, neither to murder their Children, to lye, blaspheme, or be disobedient; receive them, implore Pardon of God for them, he is gracious and merciful. O ye that believe! obey not them against whom God is angry: they despair of their Salvation, as the Wicked despaired, that died heretofore in their impiety.





C H A P. LXI.

The Chapter of Array, containing Fourteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. Praise God all that is in Heaven and Earth, he is Omnipotent and Wise. O ye that believe ! say not that ye do that which ye do not. God abhorreth them that say they do what they do not ; and loveth them that fight in rank and file for his Law, like to a strong Wall. Remember thou that *Moses* said to his People, Ye shall do me no harm, ye shall know in the end that I am the Messenger of God : but God seduced them from the right Way, when they departed from Obedience to his Commandments ; he guideth not the Wicked. Remember thou that *Jesus*, the Son of *Mary*, said to the Children of *Israel*, I am the Messenger of God, he hath sent me to confirm the Old Testament ; and to declare to you that there shall come a Prophet after me, whose Name shall be *Mahomet*. When he came with Miracles, Reasons most intelligible, and Arguments infallible ; they said, that he was a Magician : who is more impious than he that blasphemeth against God ? The Infidels would extinguish with their Mouth the Light of Faith, but God shall make it manifest against their Will ; he hath sent his Prophet to guide the People into the Way of Salvation, to teach them the Truth of his Law, and make it more evident than all other Laws of the World, against the Will of Infidels. O ye that believe ! Will ye that I teach you one thing, that shall deliver you from the Pains of Hell ? Believe in God and in his Prophet ; imploy your Wealth and Persons in fighting for his Law ; ye shall do exceeding well, if ye have knowledge to understand it. God shall pardon your Offences, he shall cause you to enter into Gardens, wherein flow many Rivers ; he shall cause you to go into the beautiful Palaces of *Eden*, where is supreme

The Alcoran of Mahomet.

Felicity ; he shall confer upon you yet another Grace, which ye desire, *viz.* Victory over your Enemies. Oh ye that believe ! maintain the Law of God : Jesus, the Son of *Mary*, said to his Apostles, Who will maintain the Law of God with me ? he shall be supported and protected of God. The Apostles answered, We will maintain it. One part of the Children of *Israel* believed in Jesus, and another rejected his Law ; we gave succour to them that believed, against their Enemies, and they were victorious.

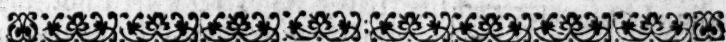


C H A P. LXII.

The Chapter of the Assembly, containing Eleven Verses, written at Medina.

IN the Name of God, gracious and merciful. Praise God all, that is in Heaven and Earth, praise the King, Holy, Majestick, and Omnipotent, who hath sent his Prophet, an *Arabian* by Nation, to preach his Commandments to the *Arabians*, to purify them, to teach them the Scriptures and Mysteries of Faith ; they were before seduced from the right Way. They that shall come after them, shall not see a Prophet equal to him, this is a special Grace of God, the Omnipotent and Wise ; he conferreth it on whom he listeth, and his Graces are immense. They that preach the Old Testament, and perform not what it enjoineth, are like to an Ass charged with Books : Such are they that disobey the Commandments of God ; he guideth not the impious. O ye Jews ! believe not your selves to be the beloved of God, expect Death, ye shall understand your Error ; they believe not that they shall be chastised for their Sins, but God beholdeth all the Unjust. Say unto them, Ye shall find one day the Death that ye fly ; ye be sent back before God, who knoweth what is present, past, and to come ; he shall set before you all that ye have done, to be judged. Oh ye that believe ! when ye are called to the Assembly of Friday to make your Prayers, pray, and quit your Trade ; this shall be a good

good Act, if ye understand it : when you shall have finished your Prayers, separate your selves, go whither you please, and beg of God his Grace, call frequently to mind his divine Majesty, and ye shall be happy. When the Infidels saw any thing of Profit, or any Divertisement, they forsook thee, and went out from the Sermon : Say unto them, how great Riches and Delights are there with God? He is the Rich of the Rich.



C H A P. LXIII.

The Chapter of the Wicked, containing Twelve Verses, written at Medina.

IN the Name of God, gracious and merciful. When the Wicked shall come to visit thee, they will say, That they are Witnesses that thou art a Prophet sent from God ; he well knoweth that thou art his Prophet, he seeth that they dissemble, and sell their Faith to enjoy Wealth in the World, wherein they commit Evil. They say with the Mouth, We believe in the Law of God, and are impious in their Souls, Impiety is imprinted in their Hearts, and they will not learn the Mysteries of Faith ; the Beauty of their Bodies shall not displease thee, when thou shalt see them ; they erect themselves when they speak, and resemble a piece of Wood set up against a Wall ; they fear all Rumours that fly abroad, and are your Enemies. Beware of them, doubtless God will destroy them ; how can they blaspheme against his Law? When it was said to them, Come to the Prophet, he shall beg pardon of God for your Sins, they shook the Head, and withdrew with Pride ; Misery is upon them ; whether thou implore Pardon for them, or dost not implore it, God will not pardon them, he abhorreth the Wicked. They say, Do no good to them that follow that Prophet of God, until they abandon him : the Treasures of Heaven and Earth are God's, but they comprehend it not. They say, If we return to the City of *Medina*, we will drive thence Shame and Infamy, and will there establish Greatness

and Honour ; on the contrary, Greatness, Power, and Victory proceed from God, his Prophet, and them that believe in his Law, but Infidels understand it not. Oh ye that believe in God ! your Riches and your Children ought not to seduce you from his Service ; such as shall forsake it, shall be in the number of the Damned. Give Alms of the Wealth that he hath given you, before the Hour of your Death arrive ; then shall the Wicked say, Lord, if thou hadst not so soon caused me to die, I had embraced thy Law : God retardeth not the Day of any one, when the Hour is come ; he knoweth all that ye do.

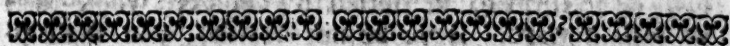


C H A P. LXIV.

The Chapter of Deceit, containing Eighteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. Praise God whatsoever is in Heaven and Earth, he is King of all things, Praise is due to him, he is Omnipotent ; he it is that hath created you : some observe his Commandments, and others are Unbelievers, he beholdeth all your Actions. He created the Heavens and the Earth, he formed you, and ye shall be one day assembled before him to be judged ; he knoweth all that is in Heaven and Earth, he understandeth your Secrets, and what ye publish, he is not ignorant of what is in the Hearts of Men. Have ye not heard what did heretofore befall the Wicked ? They were punished, they died in their Misery, and in the end shall suffer grievous Torments, because God hath sent them Prophets to instruct them, and they said, What ! shall a Man like our selves teach us the right Way ? They despised them, and forsook the Law of God ; he hath not to do with them, neither hath he need of the World, Praise is due to him in all places. Do the Wicked believe that they shall not rise again ? Contrariwise, God shall make them to revive, and shall declare to them all that they have done ;

done; this thing is easy to his Divine Majesty. Believe in God, his Prophet, and the Light that he hath sent you, he knoweth all your Actions. Remember thou the day, when he shall summon all to Judgment, this shall be the Day of Deceit; they shall be known that have deceived themselves, and those that have deided their Neighbours. That day their Sins shall be pardoned, that shall have believed in his Unity, and have done good Works, they shall dwell eternally in Gardens, wherein flow many Rivers; the Infidels that despise his Commandments shall be precipitated into Hell, ^{See Kitab el tenoir.} where they shall burn eternally. No Evil befallerh you, but thro God's Permission; he giveth patience to him that believeth in his Divine Majesty, and knoweth all. Obey God and his Prophet; if ye obey him not, know, that the Prophet of God is obliged only to preach the Truth of Faith; there is but one God, all True Believers resign themselves to his Divine Will. O ye that believe! ye have Children, and Wives, that are your Enemies, beware of their Malice, if ye pardon them; if ye depart from them, God shall be to you gracious and merciful. Wealth and Children do often hinder you to obey God; but know, that he rewardeth abundantly the Righteous: fear him with all your Power, hearken to his Commandments, obey him, give Alms; he that is not avaricious, shall be blessed: if ye lend any thing to God, he shall cause it to multiply, he shall pardon your Sins, he accepteth the acknowledgment of his Benefits, and is most merciful. He knoweth what is present, past, and future, he is Omnipotent and Wise.



C H A P. LXV.

The Chapter of Divorce, containing Eighteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. Oh Prophet! when you repudiate them, following the Ordinances and Laws, and reckon the time that they

ought to tarry before they marry again; fear God your Lord, cause them not to depart their Houses, neither expel them before the time appointed, if they be not taken in Adultery: such are the Ordinances of God, he that shall transgress them, shall do injury to himself, peradventure God will enjoin something concerning them, of which ye are ignorant. When the time that they ought to tarry shall be finished, retain, or dismiss them with Civility. Ye shall take Persons of your Religion, honest Men, that shall be Witnesses of your Actions, depose with truth what ye have seen; it is so appointed to them that believe in God and the Day of Judgment. God shall deliver from Affliction him that shall have his Fear before his Eyes, and shall enrich him, when he least thinks of it; he that shall trust in him, shall not be deceived, he doth what he pleaseth, and hath appointed a prefixed time to every thing. If the Women hope no more to have their three Months, and doubt that they are misreckoned; they shall tarry three Months before they marry again, if they be not Nurses; if they be with Child, ye shall abstain till their Delivery: whosoever feareth God, rejoiceth in the observance of his Commandments. What is above, is ordained of God; he shall pardon their Sins, that have his Fear before their Eyes, and give them an exceeding great Reward. Cause them that ye repudiate, to dwell in your Houses, or near to you, abuse them not; if they be with Child, allow them what shall be necessary for them, until they shall be delivered; if they desire to nurse their Children, ye shall give them an honest Salary, and entreat them with Civility and Courtesy; if ye like not this, ye shall cause them to be nursed by another, whose pains ye shall reward. If ye be not wealthy, you shall allow according to your power; God doth not enjoin any one to expend more than his Ability permitteth; he shall give you Good after Evil. How many have been the Cities that have heretofore disobeyed the Commandments of God, and of his Prophets? We have kept an exact account of their Sins, their Inhabitants have been chastised, and shall be in the end in the number of the Damned: God hath prepared for them grievous Torments. Oh ye that are Wise! fear God, he hath sent you the *Alcoran*; he hath sent you a Prophet, to teach you the Mysteries of his Law, to lead you out
of

of Darkneſs, and to guide into Light them that ſhall believe in him, and do good Works. He ſhall open to them the Gate of Paradife, wherein flow many Rivers, where they ſhall dwell eternally, with all manner of Content. God ! He it is, that created the ſeven Heavens, and as much of Earth, and ordaineth among them what pleaſeth him, to the end ye may know that he is Omnipotent and knoweth all things.



C H A P. LXVI.

The Chapter of Prohibition, containing Twelve Verses, written at Medina.

IN the Name of God, gracious and merciful. Oh Prophet ! prohibit not for the contentment of thy Wives, to do that which God hath permitted thee, he is gracious and merciful ; he hath appointed to do what is permitted by your Law, he is your Lord, is Omniscient and most Wiſe. When the Prophet went to viſit one of his Wives, God revealed to him, what ſhe deſired to ſay to him : he approved one part, and rejected the other. When he told his Wiſe what was in her Will to ſpeak to him, ſhe demanded of him, who had revealed it to him : he that knoweth all things hath revealed it to me, that ye may be converted, your Hearts are inclined to do what is forbidden. If ye act any thing againſt the Prophet, know, that God is his Protector, the Angel *Gabriel*, and all the Believers will defend him, the Angels ſhall protect him againſt you. If it be his Will to repudiate you, God ſhall give him, for the future, other Wives in your place, that ſhall be obedient ; true Believers, humble, faithful, devout, contented, mild, clean Virgins, and not Virgins. Oh ye that believe in God ! ſtrengthen your ſelves, you and your Families, in obedience to his Commandments ; the Idolaters ſhall burn in the Fire of Hell, with their Idols : the Angels deputed to torment them, diſobey not God, they execute whatſoever is commanded them. Oh

Oh ye that are Infidels ! there is no excuse for you; ye shall be chastised after your Demerits. Oh ye that believe ! turn to God with affection, he shall pardon your Sins, and make you to enter into Gardens, wherein flow many Rivers. The Light of Faith shall go before the Prophet, and them that have followed him : when God shall recompense them, they shall say, Lord, give us thy Light, pardon our Sins, thou art Omnipotent. Oh Prophet ! fight against the Infidels and the Wicked, fortify thy self against them, Hell shall be their Habitation. God teacheth Unbelievers a Parable, and saith, The Wives of *Noah*, and the Wives of *Lot*, were under the power of my two Servants, righteous Men ; they betrayed them, but did not escape the punishment of their Sin. It was said unto them, enter into the Fire of Hell with them that go into it. God teacheth them a Parable, that follow his Law ; take example by the Wife of *Pharaoh*, she prayed to God, and said, Lord build me an House in Paradise, deliver me from *Pharaoh*, from his Works, and unjust Men. *Mary*, the Daughter of *Josaphat* preserved her Virginity ; we inspired into her our Spirit, she believed the Words of her Lord, and the Scriptures ; she was in the number of them that obey.



C H A P. LXVII.

The Chapter of Empire, containing Thirty Verses, written at Mecca.

IN the Name of God, gracious and merciful. Praised be he to whom belongeth the Empire of the World, who is Omnipotent, and hath created Life and Death, to let you know which is the better ; he is Omnipotent and Merciful. He hath created seven Heavens, one upon another ; thou seest nothing of what he hath created, that is not proportioned : raise yet thy sight to Heaven, thou shalt not there see any thing defective ; behold it twice, or more often, thou shalt not perceive therein any thing vain or imperfect. We have adorned

adorned the Heaven, and the World with Stars, we expelled thence the Devils, we prepared for them a great Fire, and the Torments of Hell for Unbelievers. They shall hear horrible and terrible Voices, that proceed from Despair and Wrath: when they shall be cast thither headlong, when they shall enter into Hell by Troops; the Overseer of the Torments shall say unto them, Had you none on Earth that preached to you the Pains of Hell? Yes, shall they reply, they were preached to us, but we traduced our Preachers, we said, that God did not command to do what they declared; that they were Lyars, and seduced from the right Way: had we heard them, and had we been wise, we should not this day have been in the number of the Damned; they shall confess their Sins in the bottom of Hell. Such as fear God, without seeing him, shall receive Pardon of their Offences, and an exceeding great Reward. Speak secretly, or publicly, God knoweth whatsoever ye have in your Hearts, since the time of your Creation; he is Blessed and Omniscient. He hath established ways upon the Earth, go on all sides, and live of his good things: ye all shall revive, and be one day assembled before him to be judged. Believe ye that he who is in Heaven cannot render the Earth dry and barren, and cause it to tremble? Believe ye, that he who is in Heaven is not able to send against you an impetuous Wind, to destroy you? Ye shall hereafter feel what are the Torments of Hell. Your Predecessors would not believe them, and were chastised for their Incredulity. Consider ye not the Birds that fly over your Heads, how they extend and shut their Wings? nothing supporteth them, but that Mercy that beholdeth all things. Who but God shall protect you in your Miseries? The Infidels are proud: Who shall enrich you, if God restraineth his Grace? Nevertheless ye persevere in your Sins, and fly the Truth. Is he that creepeth on his Face, like to him that goeth on his Feet in the right Way? Say unto them, God hath created you; he hath given you Sight, Hearing, and Sense, but few among you return him thanks for his Graces. Say unto them, he created you of Earth, and ye shall one day be assembled before him, to render account of your Actions. The Wicked demand when the Day of Judgment shall be. Say unto them, God knows, I am sent only to
preach

preach to you the Pains of Hell. Their Visages shall become black, when they shall see the Punishment of their Sins approach. It shall be said to them, Behold that which ye have demanded with so much impatience ! Say unto them, did you see that God destroyed me, and them that were with me ? No, he gave us his Grace. Who shall deliver the Infidels from the Torments of Hell ? Say unto them, God is merciful ; we believe in him, and we are resigned to the Will of his Divine Majesty, ye shall know hereafter them that shall be seduced. If the Water that watereth your Flocks enter under the Earth, who shall give you other Water, or another Fountain to supply you ?



C H A P. LXVIII.

The Chapter of the Pen, containing Fifty Two Verses, written at Mecca.

Bedaoi intitlcth this the Chapter of the Letter Noun, n, and saith, that it is as much as to say, Whale, or great Fish. Some other Doctors say, that Noun, n, is the name of the Ink, or Table, on which the Angels write the Commandments of God. Others affirm it, to signify the Inkhorn ; but many of the Mahometan Doctors intitlc this, the Chapter of the Pen.

IN the Name of God, gracious and merciful. I swear by the Pen, and by all that is written, that thou art not possessed of the Devil ; thro the Grace of thy Lord, thou shalt have an infinite Reward ; God hath created thee, with a Creation high, and most illustrious. Thou shalt hereafter know, and the Infidels likewise shall know one day, them among you that are ignorant. Certainly thy Lord knoweth them that are seduced, and them that follow the right Way. Obey not the Wicked, they desire thee to be more indulgent towards them, and themselves more mild towards thee. Obey not those infamous Lyars, those Babblers, Sinners, and Seducers,

and

and wicked Persons, full of Treasures and Children. When the Mysteries of Faith are related to them, they say, that they are but Fables of Antiquity; we will put upon their Noses a mark of Shame and Ignominy. We have tried them, as Gardeners when they have resolved in the Evening to cut off the Morning following some Fruits of their Garden, for their refection, and have not said, if it please God; by Night, while they slept, God sent Fire in their Gardens, that consumed them: in the Morning they called [each other] and said, Come to put order to your Garden, if ye desire to gather the Fruits: they believed the Poor would enter, they ran [to drive them away] and found their Fruits black, and their Gardens blasted. Then they said, We are seduced, we are Sinners. One of them said, that it was requisite to praise God: then they said, Praised be God, we are great Sinners. They approached each other, and complained among themselves: they said, Misery is upon us; we were in a great Error, peradventure God will give us hereafter more than the Value of what we have lost, we must beg his Grace. Thus God chastiseth on Earth, whom he pleaseth, but the Torments of the other World are much more grievous. They that have his Fear before their Eyes, shall dwell in Gardens full of Delights. Shall I entreat the Good like the Wicked? How can ye judge it? Have ye a Book, wherein you read what pleaseth you? Have we promised to you any content at the Day of Judgment? Shall you have that day what ye have promised to your selves? Ask of them, who will be Surety for their Belief? Will their Idols and Companions be their Surety? Let them cause them to come, if they be true. Be thou mindful of the day when Sins shall be detected, and the Wicked shall be commanded to worship God; but they shall not be able to behold him, their Eyes shall be troubled with Fear, and their Sight covered with Shame. They are enjoined in the World to worship his Divine Majesty, but they refuse to perform it; I will punish them by little and little, when they shall least think of it: I will defer the Punishments of their Crimes, because my Wrath is strong. Dost thou demand of Men any Recompence for thy Preaching? Are they charged with any Expence? Have they in their power the Book, wherein is the future, to write therein what they affirm?

firm? Attend the Judgment of thy Lord, and be not like him that was swallowed of the Whale. He invoked his Lord in his Affliction: if his Lord had not sent him his Grace, he should never have come upon Earth. When he repented of his Sin, his Lord pardoned, and placed him in the number of the Righteous. The Unbelievers labour to shake thee thro their Looks, and that thro Envy: they affirm, that thou art possessed of the Devil, when they hear thee read the *Alcoran*. It was not sent but to instruct the World.



C H A P. LXIX.

The Chapter of Verification, containing Fifty Two Verses, written at Mecca.

Exteri intituleth this, The Chapter of Judgment, because that day all shall be verified.

IN the Name of God, gracious and merciful. Verification approacheth, Verification approacheth; God hath not told thee in what time shall be the Day of Verification. *Temod* and *Aad* would not believe him that preached to them the Day of Affliction and Sorrow, but *Temod* was destroyed by an extraordinary Noise, and *Aad* by an impetuous Wind that God sent against them seven Nights and eight Days together; they were overthrown, stretched out like Palms faln upon the Earth. Did any one among them save himself? *Pharaoh*, and his Predecessors, with the Inhabitants of the Cities that were overthrown because of their Sins, disobeyed the Prophets and Apostles of God, and were rudely chastised. We preserved you in *Noah's Ark*, when the Waters swelled, to serve for example of our Omnipotency to them that saw it, and to such as shall hear it mentioned. Be thou mindful of the day when the Angel shall sound the Trumpet, when the Earth shall lift it self up, and the Mountains tremble; then what must come to pass, shall come to pass: Heaven with Weakness shall open, and the Angel that shall bear the Throne of

Chap. 69. *The Alcoran of Mahomet.*

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of God, shall be upon the border of the Heaven. Then shall eight Angels present the Books, wherein shall be written the Sins of Men, and nothing shall be concealed. Such as shall take in the right hand the Book of the account of their Actions, shall say, We find what we believed to be true, we know with certain knowledge the coming of this Day, and the Felicity of Life is in Paradise. It shall be said to them, Eat and drink of the good things of Paradise at your pleasure. They that shall take the Book of account of their Actions in their left hand, shall say, Would to God that this Book had been lost, I know not what is this account; would to God that I had been eternally buried in the Earth; the Riches, Authority, and Treasures of the World are to me unprofitable. It shall be said to the Devils, take them, bind them, and throw them headlong into Hell, put Chains seventy Cubits long upon their Arms, and cast them into Fire; they would not believe in the Unity of God the Omnipotent; they have eaten the Bread of the Poor, they are this day without Protection, and want Bread, and shall find nothing but the Pains of Hell prepared for the Wicked. I swear, Although ye see, and although ye do not see the *Alcoran*, it is the Word of the Prophet, the Apostle of God, it is not the Word of a Poet, but few Persons will believe it. It is not the Word of one that is wicked, but few Men remember it; it is sent from God, Lord of the Universe. The Infidels say, Oh Prophet! if thou speak, we will not hear thee, thy Speech shall not enter into our Hearts. Say unto them, There is none among you able to deliver you from the Punishment of your Crimes; the *Alcoran* instructeth in the way of Salvation them that believe in his Divine Majesty. I know that there are Lyars among you, whom God shall put into the number of Infidels. The *Alcoran* is Truth it self. Praised be the Name of God Omnipotent and Majestick.



CHAP.



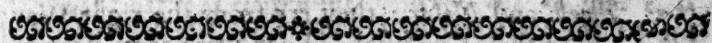
C H A P. LXX.

*The Chapter of the Ascent, containing Forty
Four Verses, written at Mecca.*

IN the Name of God, gracious and merciful. Some Persons have demanded when shall be the Day of Judgment, and in what time the Wicked shall be chastised? None but God is able to deliver Men from the Torments of Hell; he is Lord of the way that ascendeth to Heaven, the Angels and Spirits shall ascend towards him at the Day of Judgment; that day shall seem to the Wicked to endure fifty thousand Years; expect with patience. The Wicked imagine they are far from that day, but thou shalt see it speedily; that day shall the Heaven resemble dissolved Metal; the Mountains shall be like to carded Wool, which bendeth downwards; none shall ask his Neighbour who he is; and they shall look one upon another: the Unbelievers shall desire to redeem themselves from these Pains, thro the loss of their Children, their Wives, their Brethren, their Companions, their Neighbours, and the loss of all that is on Earth. The Flame of Fire shall rise upon them, and shall burn the Skin of their Head; they shall call upon those that are behind them, that have, like themselves, abandoned the Law of God; and the Covetous, that shall have heaped up Treasures. Man was created timorous, he is afraid when Evil befalleth him, and is arrogant when Good hapneth to him; except the Believers, who are stable in their Faith, that persevere in their Prayers, that give Alms to the Poor that beg, and those that are bashful, that believe in the Day of Judgment, fear the Punishment of God, and know none other Women but their own, and their Slaves, they shall be exempt from Affliction at the Day of Judgment: those that shall act the contrary, shall be in the number of the Unjust. They who effect what they have promised, and preserve faithfully what to them hath been entrusted,

who

who speak the Truth in Testimony, and who make their Prayers at the time appointed, shall be honoured in Paradise. Wherefore is it that the Infidels, who are about thee, cast their Eyes to the right hand, and to the left, with Pride? Do they require to enter into Paradise, and be saved? We have created them as other Men. I swear by the Lord of the East and West, That we are able to change them into a People better than they, and that it is a thing easy for us to perform; leave them in their Errors, until they be come to the day when they are promised to be chastised, and that they shall come out of their Sepulchres to repair to Universal Judgment; they shall repair thither terrified, and their Sight shall be covered with Shame: this is the day that hath been heretofore preached to them.



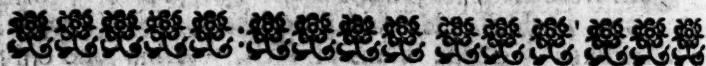
C H A P. LXXI.

The Chapter of Noah, containing Twenty Eight Verses, written at Mecca.

IN the Name of God, gracious and merciful. Before Men were chastised, we sent *Noah* to preach to them the Pains of Hell. He said unto them, O ye People! I preach to you the Pains of Hell, worship one only God, and fear him; obey me: he shall pardon your Sins, he deferreth your Punishment until the day appointed, and shall not retard it; when your hour shall be come, did ye know it, ye would be converted. Afterward he said, Lord, I have exhorted this People Night and Day, but mine Exhortations have been very much in vain, they have strengthened themselves in their Impiety; and when I preached to them, they put their Fingers into their Ears, and covered their Heads with their Garments, that they might not hear; they continue in their Impiety, and become proud. I have preached to them publicly, I lifted up my Voice, I have expounded to them the Mysteries of thy Law: I

*These are
Idols.*

said unto them, Implore Pardon of God, he is most merciful; he shall send you abundance of Rain to water the Earth; he shall give you store of Wealth, and many Children; he shall give you Gardens embellished with Fountains and Rivers; who hindreth you to honour God? He it is that hath created you in the Condition wherein you are. Consider ye not that he hath created seven Heavens, the one upon another? that he created the Moon with her Brightness, and the Sun with his Light? He hath caused the Earth to bring forth all sorts of Plants; he will cause you all to return to Earth, and to revive; he hath extended it, to the end ye may walk in the ways thereof, large and spacious. Lord, said *Noah*, this People hath disobeyed me, they have followed that which can give them neither Posterity nor Profit, but rather a most certain Damage; they have conspired against me, and said among themselves, Forsake not your Gods, forsake not *Od*, *Soa*, *Isut*, *Jasack*, and *Nesar*: they err from the right Way; Lord add to their Confusion. Then were they drowned because of their Sins; they shall be cast headlong into the Fire, whence none but God is able to deliver them. *Noah* said, Lord leave not a wicked Man upon the Earth, they will seduce thy Creatures from the right Way; they will leave Children, Lyars and impious like themselves: pardon my Sins, pardon the Sins of my Father, my Lineage, and those that shall believe in thy Law, and destroy the Unjust.



C H A P. LXXII.

The Chapter of Devils, containing Twenty Eight Verses, written at Mecca.

Some Mahometans intitle this, The Chapter of Spirits.

IN the Name of God, gracious and merciful. Say to the People, I have received an Inspiration, which some Devils heard of me when I read the *Alcoran*, and that

that they said, We have heard the miraculous *Alcoran* read, it teacheth the right Way; we believe in what it contains; we believe not that God hath Companions; we believe there is but one God; we believe not that he hath Wives, or Children, our ignorant Persons blaspheme against his divine Majesty; nevertheless we imagine that they could not do it. There are who require aid of the Devils, and augment their Confusion, because they say, that God will not cause any to rise again. Some Devils have said, We have been as high as Heaven, and found it furnished with Guards and Stars, we staid in a place a little distant to hear; there is one Star that watcheth them that hearken, and drives them away: we know not if God hateth the Men that are upon Earth, or if he will teach them the right Way; but we are now in the number of them that believe in the Unity of his Divine Majesty. They said, O ye People! we were before in the way of Error; we heretofore believed that God did not operate on Earth; but no Person, in whatsoever place he be, can avoid obeying his Will. We heard the Book read that teacheth the right Way; we believe in what it contains; he that believeth in God, will not fear any Misery or Injustice. There be of us that are good, and that trust in God: Others there are, who are wicked and impious. Such as obey the Commandments of God, follow the right Way, and the Wicked shall be precipitated into the Fire of Hell. Had the Infidels followed the right Way, we had sent them from Heaven abundance of Rain, and given them our Grace; I will try them, and such as shall despise the *Alcoran* shall be punished. The Temples belong to God, invoke one sole God in the Temples: When his Servant riseth, he worshipping his Divine Majesty; it wanteth not much, but these Devils had published the Plurality of Deities. Say unto the People, worship God my Lord; I believe in one God, who hath no Companion; I can neither guide nor seduce you, but thro his permission: If I disobey him, none shall be able to save me, and I shall want protection at the Day of Judgment. I can do no more for you, than to preach to you his Law; this is the Subject of my Embassy. He who shall disobey God and his Prophet, shall be damned, and shall remain eternally in the Fire of Hell. The Wicked shall know such as shall be deprived of

The Alcoran of Mahomet.

Succour and Protection, when they shall behold the Pains prepared for them. Say unto them, I know not whether what is promised to you, shall incontinently happen, or whether God will defer it some time: none knoweth what is to come, but God, and those whom he hath elected to be Prophets and Messengers of his Will; he inspireth into them his Commandment, to preach to Men; he upholdeth all the Actions of Men, and keepeth an exact account of every thing.

C H A P. LXXIII.

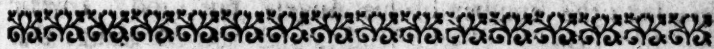
The Chapter of the Fearful, containing Twenty Verses, written at Mecca.

The Arabians have entituled this, The Chapter of the Fearful. When the Angel Gabriel brought this Chapter to Mahomet, he was afraid of the Splendour of his Light, and covered himself with his Garments; which gave occasion to the Angel to call him, and say, Oh Fearful! and not, Oh Prophet! as he was wont.

See Géral-
din.

IN the Name of God, gracious and merciful. O thou Fearful! Arise by night, pray to God at midnight, until two third parts of the Night and more. Read the *Alcoran*, and meditate thereon, observe what it contains. Although it be tedious to thee, thou wilt best comprehend it after thy first Sleep, because thou in the day hast Affairs that divert thee. Remember thou the Name of God, forsake the World to worship him, he is Lord of the West and East, there is no God but God, take him for thy Protector: be not impatient at what the Wicked say; separate thy self from their Society without Fear, leave me to punish them: is there any one that is able to defend them? Their Punishment is deferred, but I have Chains of Iron, Bread full of Thorns, and great Torments to inflict on them, at the day when the Earth shall tremble, and the Mountains shall be dissolved into Dust. O ye People! we have sent to you a Prophet,

Prophet, our Apostle, to instruct you, as we did to *Pharaoh*: he was disobedient and obstinate, and we severely chastised him. How will ye secure your selves from the Torments of Hell, if ye be in the number of the Wicked? What will ye do at the day when Infants shall be Men, and Heaven shall be opened? What God promiseth is infallible. These things are for the Instruction of them that desire to follow the way of Salvation. Thy Lord knoweth that thou wilt arise about the third part of the Night, or at Midnight, as likewise a part of those that are with thee; he reckoneth the Hours and the Minutes of Night and Day, he knoweth that thou canst not reckon them exactly. He pardoneth thee, if thou risest a little sooner, or a little later. Read during this time what thou shalt be able to read of the *Alcoran*. God knoweth that there will be Persons among you that will be sickly, others that will be in travail for their Affairs, and some that will fight for the Faith: these Persons shall be excused. Read what ye shall be able of the *Alcoran*, lift up your Prayers to God, pay Tithes, lend to God some benefit, ye shall one day find the Good that ye shall have done, and a very good Reward. Beg pardon of God, he is gracious and merciful.



C H A P. LXXIV.

The Chapter of the † Wrapped, containing Fifty Seven Verses, written at Mecca.

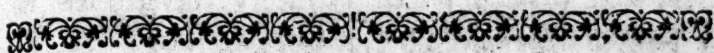
IN the Name of God gracious and merciful. O thou wrapped! Arise, and preach to the People the Torments of Hell; thy Lord is more powerful than the Idols, make clean thy Garments, be thou mindful of the Pains prepared for Unbelievers; separate thy self

† Mahomet was wrapt in his Garments, when the Angel brought him this Chapter.

from their Company. Lend nothing to Usury. The day that the Trumpet shall sound, shall be extremely irksome to the Wicked: that day, let me chastise him whom I created, and to whom I gave Riches, and Children, and whom I placed in Plenty: nevertheless, he demandeth more, and is obstinate, to disobey my Commandments. I will add to his Pains, because he blasphemeth against the *Alcoran*: wherefore doth he blaspheme? He makes his Countenance sorrowful, covered with Hypocrisy. When he beholdeth the People, with his Eyes melancholick, and estranged from the way of Salvation, he is proud, scorneth to follow the Prophet; saith, that the *Alcoran* is but Magick, and but the Word of Man; he shall be precipitated into the bottom of Hell, nothing remains to him but to be burned. Nineteen Spirits shall be appointed to torment the Wicked: they that punish the Damned, are Spirits. We have mentioned this number of nineteen to seduce the Infidels, and confirm the Truth, and the true Believers in their Faith. They whom God instructeth in the Scripture, and who believe in his Law, are not in doubt of these Spirits; but such as have evil in the Heart, who doubt of his Law, and the Wicked say, that he by his number meaneth God. Thus God seduceth and guideth whom he pleaseth. No Person knoweth the number of his Angels, but God. I swear by the entrance of the Night, and the Morning, that Hell is an exceeding great Punishment, prepared for the Impious. The Believers and Unbelievers, the Good and the Bad, shall answer for their Actions; and such as shall have their Book of Account in the right hand, shall go into Paradise. They shall enquire of the Damned, and say to them, Who did cast you into Hell? They shall answer, We did not pray to God at the time appointed; we gave not to the Poor to eat; we believed there was neither Resurrection nor Judgment, until Death surprized us: the prayers of them that Pray for them, shall be in vain. Wherefore is it that Unbelievers depart from the Law of God? They are like to the wild Ass, which fieth as far as he can, when he seeth the Lion approach him; every one of them would particularly see a Book to instruct them, and apprehendeth not the Day of Judgment. Certainly the *Alcoran* teacheth them the Law of God that read it; None shall

under-

understand it, but he that shall be pleasing to God, who shall have his Fear before his Eyes, and shall implore Pardon of his Sins of his Divine Majesty.



C H A P. LXXV.

The Chapter of the Resurrection, containing Forty Verses, written at Mecca.

IN the Name of God gracious and merciful. I swear that it is most true, That Men shall rise again. I swear that the Wicked shall render an account of their Actions. Think they that I cannot recollect their Bones? I will recollect all of them after they shall be corrupted: I am able to recollect their Fingers, as they had them in their Youth. Certainly Man is prone to blaspheme, before the coming of the Day of Judgment, and enquireth when that day will be. When his sight shall be troubled, and the Sun and Moon gathered together, then shall he say, Whither shall I fly? It shall be said to him, Thou shalt have none other refuge but in God; he shall be surprized, and all his Offences shall be commemorated to him, and he shall witness against himself. Speak not then in a word, if he will excuse himself, be not thou impatient; I know all that is in his Heart, I know what thou hast taught him. I did read with him that read to thee the *Alcoran*, and made thee to understand it. Man presseth himself to go to his dishonour, and considereth not his end, he shall raise the Head, with a Countenance content to see God, but at the same instant shall have the Face covered with Affliction, and shall know, that he is in the height of all Miseries: His Soul shall be conducted towards God, when it shall be separate from his Body; if it renounce the Law of God, it shall go towards the Damned, towards them that extend their Arms through Despair, It shall be said to him, God alone, whom thou wouldst not obey, was thy Lord and Protector. Doth Man think to be forsaken, and that no account shall be required

of his Actions? Was not he created through our special Grace, of Mire, and of congealed Blood? Did we not create him Male and Female? He that hath done this, cannot he revive the Dead?



C H A P. LXXVI.

*The Chapter of Man, containing Thirty Verses,
written at Mecca.*

See Exteri.

IN the Name of God, gracious and merciful. Man continued a while, without having in him any thing memorable; we created his Posterity of his Seed, mingled with that of the Woman. We gave him Sight and Hearing, and taught him the way of Salvation. Some have embraced the Faith, and others have been Infidels; we have prepared for them Chains, and Bonds, to drag them into the Fire of Hell. The Just shall drink of Wine, that shall issue out of a fair Fountain; all the Servants of God shall drink [thereof] and shall cause it to flow, as shall seem good to them. God will deliver from the Pains of Hell, such as shall satisfy their Vows, as shall apprehend the Day of Judgment, as shall give Alms to the Poor, to Orphans, and Prisoners, without hope of thanks or recompence, but only for the love of his Divine Majesty, because of the fear they have of the Torments of the Day, grievous and irksome to behold. God shall rejoice, and reward them for their good Works, he shall open to them the Gate of Paradise; they shall be clothed with Silk, reposed on stately Beds, and shall not be troubled either with the Heat of the Sun, or the Cold of the Moon; they shall be under the shadow of the Trees of Paradise, there shall they gather Fruits, as they stand, sit, and lie down; Vessels of Silver shall be brought about them, and round Cups full of a delicious Drink, as much as they shall desire, mingled with Ginger, that shall issue out of a clear Fountain, and shall be encompassed with young

Pages to serve them, who shall resemble polished Pearls; when thou shalt behold them, thou shalt see a Grace that cannot be exprest; they shall be clothed with Purple, and green shining Silk, and shall have Bracelets of Silver; God shall give them a Drink, clear and most pure: these Delights shall be the Reward of their Perseverance. We have sent thee the *Alcoran* to instruct the People; attend the Judgment of thy Lord against them that scoff, and obey not, the Wicked. Remember thou the Name of God, Morning and Evening, worship him by Night, praise him a long time; the Infidels affect the World, and think not on their End, neither the Day of Judgment: we created them, we have given them strength to walk, and if it be our pleasure, we will establish other Persons in their place. He that shall desire to follow the Law of God, shall follow it; but none shall follow it, if it please his Divine Majesty: he knoweth all, and is most wise, he giveth his Grace to whom he pleaseth, and hath prepared grievous Torments for the Unjust.



C H A P. LXXVII.

The Chapter of them that are Sent, containing Fifty Verses, written at Mecca.

I N the Name of God, gracious and merciful. I swear by the Angels that followed [each other] thick as the hair of the foretop of Horses, when God sendeth them to execute his Commands; by the Angels which he sendeth to punish them whom he will destroy; by the Winds which he sendeth, to make the Rain to fall where he listeth; by the *Alcoran*, that distinguisheth Good from Evil; and by the Angels that inspire into Men the Fear of the Pains of Hell, and implore Pardon of his Divine Majesty, that the Punishment promised to the Wicked is infallible. Then shall not the Stars appear any more; the Heaven shall open, the Mountains shall walk, the Prophets and Apostles of God shall assemble, to bear testimony against them that have

have despised their Instructions; the Good, and the Wicked, and Believers and Unbelievers shall be separated. I will not tell thee when this day shall be, it shall be unhappy for the Wicked. Have not I heretofore destroyed the Impious with their Blasphemies? Have not they left a Posterity, wicked as they, whom I likewise have destroyed? Thus will I hereafter destroy the Infidels, and Misery shall be upon them eternally. Have we not created you of weak Seed, retained in the Womb of your Mothers, until the time appointed? This is a Grace that we have conferred on you. Misery shall be upon the Infidels at the Day of Judgment. Have we not created the Earth, to assemble the Living and the Dead? Have we not raised the Mountains? Have we not given you fresh Water to drink? Misery shall be upon the Wicked at the Day of Judgment; it shall be said unto them, Go into the Fire of Hell, which ye would not believe; go into the Smoke, divided into three Parts, nothing shall free you from the heat thereof, and flight shall not deliver you from that Fire; it shall cast forth black Flames, that shall rise higher than the highest Buildings of the Earth, and like to large Coverlets of Beds, extremely black. The Day of Judgment shall be unhappy to Infidels. It shall be said to them, Behold the Day of the Separation of the Good from the Bad; exercise your sleights, if ye can, to deliver you from the Pains of Hell; the Day of Judgment shall be unhappy to Infidels. The Good, who shall have had the Fear of God before their Eyes, shall be under the shadow of the Trees of Paradise, nigh to delicious Fountains, with all sort of Fruits, that they shall desire. It shall be said to them, eat and drink at your pleasure, in reward of your good Works: thus are the Righteous rewarded. The Day of Judgment shall be unhappy for Infidels. Oh ye Infidels! live in the World, ye shall be there suffered some time; ye are wicked, but ye shall be miserable at the Day of Judgment. The Wicked deride them that exhort them to pray to God, they shall be miserable at the Day of Judgment. In what will they believe, if they believe not in the *Alcoran*?



C H A P. LXXVIII.

*The Chapter of News, containing Forty Verses,
written at Mecca.*

IN the Name of God, gracious and merciful. What do the Wicked enquire of each other, touching the great News, of which they are in different Opinion? They shall learn it, they shall learn it. Have not I created and extended the Earth? Have not I raised the Mountains to establish it? Have not we created you, Male and Female? Have not we created Sleep, and the Night for Repose, and the Day for Labour? Have we not built over you seven Heavens, and the Sun full of Light? Have we not caused Rain to descend from the Clouds, to cause the Earth to produce its Plants, and Gardens of divers fashions? The Day of Judgment shall be a Day of Joy and Sorrow. When the Angel shall sound the Trumpet, all the World shall come in Troops to universal Judgment: Heaven shall open its Gates, the Mountains shall walk, and Hell is the place prepared for the Seduced, there shall they remain eternally. They shall find there no rest, neither drink, but of boiling and most stinking Water, a Reward conformed to their Works: the Infidels believe not that they must render an account of their Actions, and blaspheme, but we keep account, and write exactly what they do. It will be said to them at the Day of Judgment, Taste this day the Punishment that ye have merited, your Pains shall be augmented, and Pains upon Pains. They who shall have had the Fear of God before their Eyes, shall be in a place of Felicity, in the Gardens of a most fertile Land, enriched with Grapes and Pomegranates; they shall drink in Cups full of a delicious Liquor, and shall hear no vain Speeches, nor Lying; such is the Recompence of them that obey the Commandments of God. He is Lord of the Heavens and Earth, none shall dare to speak when the Spirits
and

and Angels shall be assembled before him, none shall be able to speak or pray for another, without his Permission. This day shall be the day of Truth; they that shall be acceptable to him, shall retire towards his Divine Majesty. We have preached unto you, that the Punishment of God shall speedily come upon you; every one shall see all that he shall have done, and the Wicked shall say at the Day of Judgment, Would to God that I had been Earth and Dust.



C H A P. LXXIX.

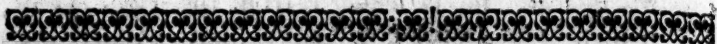
The Chapter of † Them that take away, containing Forty Six Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the Angels that take away the Souls from the Bodies of Infidels, and the Wicked; by the Angels that accompany the Souls of Believers; by the Angels that exalt the Glory of God; by the Angels that guide the Souls of the Righteous, when they go into Paradise; and by the Angels that are appointed for the Affairs of the World; That all People shall rise again at the Day of Judgment: that day the Earth shall tremble, and the Hearts of Men shall tremble at the first time the Trumpet shall sound; at the second, their Sight shall be troubled with Fear, and they shall say, Behold! we, we are returned upon Earth, to the place whence we departed; our Bones were rotten, and our return to the World shall bring upon us only Misery: this second Sound of the Trumpet is a sign of the Wrath of God; then shall they be out of their Sepulchres, revived upon the Earth. Hast thou learned the History of *Moses*, and how God his Lord called him in

† Gelaldin entitleth this, *The Chapter of them that draw forth the Soul,*

the Holy Valley, called *Toi*, and how he said, Go towards *Pharaoh*, he is seduced from the right Way, and is in a great Error? say unto him, I called thee to the way of Salvation, I will purify and guide thee into the way of the Law of God, to the end thou mayst have his Fear before thine Eyes. *Moses* made *Pharaoh* to see one of his great Miracles, nevertheless he contemned *Moses*, disobeyed him, and departed from the right Way; he caused his People to assemble, and made Proclamation that he was their God, but God rigorously chastised him, because of his Blasphemies: this is an example of his Omnipotency to them that are Righteous. Oh ye Wicked! were ye more difficult to create than Heaven? God hath raised the Roof thereof, and proportioned it; he hath made the Night obscure, and the Day full of Splendor; he hath stretched forth the Earth, hath made Fountains to spring forth to water the Plants, and to give drink to Beasts; he hath elevated and established the Mountains for you, and for your Flocks. Men shall call to mind the Good and the Evil that they have done, at the second Sound of the Trumpet, and Hell shall appear open before their Eyes. The Wicked, that have followed their own Appetites on Earth, shall be precipitated into Hell; and such as have had the Fear of God before their Eyes, and have subdued their Passions in this World, shall go into Paradise. The Wicked will ask of thee, when the Day of Judgment shall be? None knoweth it but thy Lord. Thou art not sent but to preach the Pains of Hell to them that fear that day, as if they saw it present before their Eyes; they shall imagine that they have not remained in the Tomb but from Evening until Morning, when they rise again.

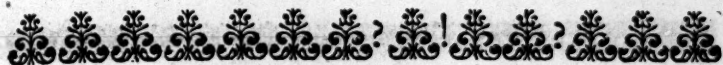




C H A P. LXXX.

The Chapter of the Blind, containing Forty Two Verses, written at Mecca.

IN the Name of God, gracious and merciful. The Prophet frowned, had a surly Countenance, and withdrew himself when the Blind came towards him. He will not tell thee, if he will believe in God, and if he will profess thy preaching; depart thou from him that shall depart from the Law of God, thou art obliged only to preach to him, and not to make him to believe; but forsake not them that shall come to see thee to be instructed, and shall fear God. The *Alcoran* is sent for the instruction of Men; it was copied upon the Book that is kept in Heaven, to which Honour and Praise is due eternally. Wherefore is Man impious? Is it because he is created of a little Water, retained in the Womb of his Mother, until the time appointed? And because he found the way to come forth? Is it for that God caused him to die, and to revive when it seems good to him? He performeth not what God commandeth, neither considereth the good things that nourish him. We have sent Rain, we opened the Treasures of the Earth, we have made all sorts of Grain to spring forth: Blites, Olives, Dates, Gardens, and Fields full of Fruits, and Herbs to nourish you, and your Flocks. When the Angel shall sound the Trumpet the second time, Man shall fly his Brother, his Mother, Wife and Children; every one shall take thought for himself: that day shall the Wicked have Countenances covered with Affliction; the Countenance of the Good shall be joyful, and such as have sought the way between Faith and Impiety, shall have their Countenance covered with Earth and Dust.

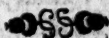


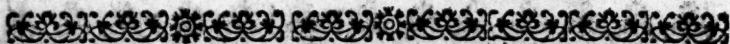
C H A P. LXXXI.

The Chapter of Roundness, containing Twenty Nine Verses, written at Mecca.

IN the Name of God, gracious and merciful. When the Roundness of the Sun shall appear, the Stars fall, the Mountains walk, the Camel be without Burden, and without Keeper; when the Beasts shall be gathered together, the Sea covered with Fire, Souls return into Bodies, the * Daughter demand why they put her to death; when the Book of Good and Evil shall open, when Heaven shall cast off its Ornaments, the Fire of Hell appear, and Paradise be opened; then shall Souls know the Good and the Evil that they have committed. I swear by the Planets, by the Obscurity of Night, and by the Brightness of Day, that the Words of the *Alcoran* are the Words of the Prophet, beloved of God, powerful with his Divine Majesty; ye ought to obey him, he is a faithful Observer of what is commanded him, he is not possessed of the Devil, as ye have imagined, he hath seen the Angel clearly, and without riddle, and is not perplexed for what is to come. The words of the *Alcoran* are not the words of the Devil: on whatsoever side ye turn you, it is only for the instruction of Men, and such among you as will follow the right Way; but ye shall have no inclination to follow it, if it please God, the Lord of the Universe.

* The Arabians buried their Daughters alive, when they had done a Fault.

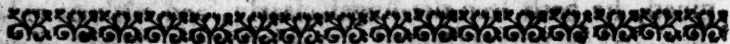




C H A P. LXXXII.

The Chapter of the Opening of Heaven, containing Seventeen Verses, written at Mecca.

IN the Name of God, gracious and merciful. The Souls shall know the Good and the Evil that they have done, when the Heavens shall open, the Stars fall, the Seas be gathered together, and the Sepulchres opened. O Man, what maketh thee so proud, as to rise against God, who hath created thee, who hath formed and proportioned thee after what manner he pleased? O ye Wicked! ye will not believe the Day of Judgment. There are Angels that observe your Actions, and are obedient to God. The Just shall go into Paradise, and the Unjust be precipitated into the Fire of Hell, whence they shall never return. I will not tell when the Day of Judgment shall be; that day none shall be able to succour his Neighbour, and God alone shall command.



C H A P. LXXXIII.

The Chapter of Them that weigh with false Weights, containing Thirty Six Verses, written at Mecca.

IN the Name of God, gracious and merciful. They that weigh with false Weights, and measure with false Measures, believe not to rise again, at the day when all the World shall appear before God to be judged. Certainly the Book wherein the Sins of the Wicked are written, is kept in Hell. Misery shall be upon Infidels at the Day of Judgment; none doubteth
the

the coming of this Day but the Wicked. When they hear the Commandments of God preached, they say, that it is but an old Fable, Impiety retaineth them in this Error, and Induceth them to abandon the Law of his Divine Majesty; but they shall be cast headlong into the Flames of Hell. It shall be said unto them, Behold the Punishment which ye would not believe. The Book wherein the good Works of the Righteous are written, is reserved in Heaven; the Angels are witnesses, how the Just shall enjoy the Delights of Paradise; they shall see the immense Graces of God, reposed on delicious Beds, their Countenance shall be covered with Joy and Content; they shall drink of purified Wine, most savoury, that shall have the odour of Musk, preserved in Bottles that none but themselves shall open, and it shall be mixt with the Water of the Fountain of Paradise, where the Cherubims do drink. The Infidels deride the true Believers that would instruct them; nevertheless when they return to their Companions, they admire their Doctrine, and say, when they see them, Behold the Seduced! but they are not sent to be their Tutors. The Infidels that shall be converted, and believe in the Day of Judgment, shall go into Paradise, they shall enjoy the Grace of God, they shall behold the grievous Torments of the Damned, that shall be punished after their Demerits, and shall find in the other World what they have done on Earth.

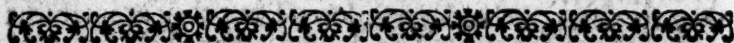


C H A P. LXXXIV.

The Chapter of the Cleft, containing Twenty Five Verses, written at Mecca.

IN the Name of God, gracious and merciful. The Day of Judgment shall appear, when the Heaven shall cleave asunder, and the Earth cast Men out of their Sepulchres by the commandment of God. O Man! thou goest daily towards Death, and shalt find in the end the Good and Evil that thou shalt have done. He to whom shall be given the Book of Account of his Actions

in the right hand, shall be blessed; he shall go with his Companions into Paradise, where he shall enjoy eternal Felicity. He to whom shall be given the Account of his Actions in the left hand, shall be damned; he shall be cast headlong into the Fire of Hell, because of the unlawful Pleasures that he hath taken in the World, and for that he believed not in the Resurrection. God beholdeth all that he doth, and keepeth account. I swear by the Redness that appeareth in the Air when the Sun setteth, by the Obscurity of the Night, and the Brightness of the Moon, That you all shall change being and posture, and shall revive after your Death. Wherefore is it that the Wicked believe not in God? Why do they not humble themselves when they hear the *Alcoran* read? They blaspheme against God, but he knows all their Actions; declare to them that they shall be chastised, and that such as believe in his Unity and do good Works, shall receive an infinite Reward.



C H A P. LXXXV.

The Chapter of Signs Celestial, containing Twenty Verses, writtten at Mecca.

Many Mahometan Doctors entitle this, The Chapter of Castles.

IN the Name of God, gracious and merciful. I swear by Heaven, adorned with Signs, and by the Day of Judgment, by the Angels and Men, that they who have made Pits filled with Fire to burn the true Believers, shall be witness of their own Malice, and shall avouch, that the Fire burned themselves, to make them know the Unity of God, and the Truth of his Law. God is Omnipotent, and always Victorious, he is the King of the Heavens and Earth, he beholdeth all. They that torment true Believers, and shall not repent, shall be damned, they shall burn eternally in the Fire of Hell; and such as shall believe in God, and do good Works,

Works, shall dwell in pleasant Gardens, wherein flow many Rivers, where they shall for ever enjoy supreme Felicity. The Wrath of God is strong, he maketh his Creatures to die, and rise again when he pleaseth; he is merciful towards them that repent of their Sins, and loveth them that serve him. He hath created his Throne, to which Praise is due eternally; he raiseth up whom he listeth, and nothing is to him impossible. Hast thou heard the History of the People of *Pharaoh* and *Temod*? God shall chastise in like manner them that shall not believe in his Law, he knoweth them all. Certainly the precious *Alcoran* is written in the Book that is reserved in Heaven.



C H A P. LXXXVI.

The Chapter of the Star, or of the North Star, containing Seventeen Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by Heaven and the Star that teacheth Men the Way; I will not tell thee by what Star; by the Star full of Brightness; That every Person hath a Guardian (which observeth the Good and the Evil that it acteth.) Doth not Man consider of what he is created? He is made of a little sprinkled Water that issueth out of the Body of Man and Woman? God shall make him rise again at the Day of Judgment, and none shall be able to protect or defend him from the Wrath of his Divine Majesty. I swear by Heaven that returneth the Rain, by the Earth that openeth it self, and receiveth it, to produce its Fruits, that the *Alcoran* distinguisheth Good from Evil, and that it was not sent in vain. The Unbelievers conspire against the Prophet, but God shall turn their Conspiracy against them, and they shall not know it. Be thou patient, and a while endure the Infidels.



C H A P. LXXXVII.

*The Chapter of the High and Mighty, containing
Seventeen Verses, written at Mecca.*

IN the Name of God, gracious and merciful. Exalt the Name of thy Lord, high and mighty ; who hath proportioned all that he hath created : he ordaineth what he listeth, and guideth into the right Way them that are pleasing to him ; he causeth Herbs to spring out of the Earth, createth them green, rendreth them dry, and altereth them as to him seems good. I will read to thee the *Alcoran* ; forget nothing of what thou shalt read, but that which God shall will thee to forget ; he knoweth whatsoever is kept secret in the World, and whatsoever is made manifest. I will instruct thee in his Law ; preach the *Alcoran*, it shall be profitable to him that shall have the Fear of God before his eyes. Such as shall despise it, shall be miserable, they shall be precipitated into the Fire of Hell, where they shall not be able, either to live or die ; and he that shall embrace the Law of God, and shall be mindful of his Name, shall be blessed. Pray to God at the time appointed. Certainly the Righteous shall be Heirs of the good things of the Earth, and those of Heaven that are exceeding great, and eternal ; this is written in the ancient Books of *Abraham* and *Moses*.



C H A P.



C H A P. LXXXVIII.

The Chapter of the Covering, containing Twenty Six Verses, written at Mecca.

Gelaldin intitlcth this, *The Chapter of Judgment, because that day the Damned shall be covered with Fire and Fear. See Exteri.*

IN the Name of God, gracious and merciful. Hast thou heard mention of the Covering? That day shall the Countenance of the Wicked be covered with Affliction, they shall enter into Fire that is extremely hot; they shall drink of boiling Water, they shall eat nothing but Bryars and Thorns; they shall be extremely lean, and Famine shall not deliver them from an infinite number of other Miseries. That day shall the Good be filled with Content, they shall be recompensed of their Labours; in Paradise they shall hear nothing spoken that may displease them: they shall see Fountains flow, lying upon high Beds; they shall drink in fair Glasses, fixed on Diamonds, upon Pillows well disposed, and upon Pallets well adorned. Will not the Wicked consider the Miracle of the She-Camel? How it was created? How Heaven was elevated? How the Mountains were disposed; how the Earth was extended? Preach to the Wicked the Pains of Hell, thou art sent to preach to them, and not to constrain them. God will chastise with his great Chastisement him that shall abandon his Law, and traduce the *Alcoran*; all Men shall be one day assembled before his Divine Majesty, to give account of their Actions.





C H A P. LXXXIX.

The Chapter of the Morning, containing Thirty Verses, written at Mecca.

See Kitab
el tenoir.
Ye shall
there see
the Exposition
of this
Passage.

IN the Name of God, gracious and merciful. I swear by the Morning, by the tenth Night of the Month, by even and odd, and by the coming of Night, That the Wicked shall be chastised. Is there any thing in consideration of this Oath, that can move Men to fly Uncleanness? Considerest thou not how God entreated Aad the Son of *Arem*, that dwelt in Pavillions supported by Columns so big, that there were none like to them in his Country? Knowest thou not how he used *Temod*, who hewed Stones and Rocks to inhabit the Valley? Knowest thou not how he entreated *Pharaoh*, who pierced with Pins the Feet and Hands of such as he gave up to Punishment? Knowest thou not how he entreated them that heretofore erred from the right Way in their own Countries, and that encreased their Pollution? He poured upon them divers Torments; he observeth all that Men do; he giveth store of Goods to them that he doth not try, and taketh them away from such as he proveth. The Wicked will not give honour to Orphans, they will not abstain from eating the Bread of the Poor; they shall give an account, they too much affect Riches; when the Earth shall tremble, and shall overthrow all the Buildings, when the Angels shall descend in order, by the command of thy Lord, then shall Hell be open to the Wicked, they shall call to mind what was preached to them in the World, and say, Why did not I observe the Commandments of God during my Life? They shall be punished more than ever any hath been, and shall be more straitly bound than ever any hath been bound. It shall be said to the Blessed, O thou Soul! that hast observed with Courage, and without Fear the Commandments of God, return to thy Lord with content, enter into the Society of the Blessed, enter into Paradise.

C H A P.



C H A P. XC.

The Chapter of the City, containing Twenty Verses, written at Mecca.

Many have intituled this, The Chapter of Night.

IN the Name of God, gracious and merciful. I swear by that City which is permitted thee to conquer; Mecca. I swear by the Father and the Child, that we created Man in Misery: thinketh he that there is none stronger than he? He saith, That he hath expended great Wealth; doth he think that none hath seen what he hath done? Have we not given him two Eyes, a Tongue, two Lips? *He de-* Have we not given him to see the way of Good and of *claims a-* Evil? He shall be severely Chastised, but I will not tell *gainst* thee with what kind of chastisement. Wherefore doth *Corets.* he not deliver Slaves, wherefore doth he not give to *See Gelal-* eat to them that are hungry, to Orphans, and his *din.* Kindred that are in Necessity, and to the Poor? Patience and Charity are recommended among True Believers, they shall be seated at the right hand; and such as impugn the Mysteries of our Law, shall be at the left hand, they shall be shut up in the Fire of Hell.



C H A P. XCI.

The Chapter of the Sun, containing Fifteen Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the Sun and his Light, by the Moon and her Splendour, by the Fire and its Elevation, by the Night and its Obscurity, by Heaven and the Stars thereof, by the Earth and its Plains, by the Creation of the Soul, by the Knowledge of Virtue and Vice, That he that shall

The Alcoran of Mahomet.

be purified from his Sins, shall be most happy ; and that he who defileth himself with Vice, shall be most miserable. The People of *Temod* traduced their Prophet, because of their Obstinacy ; but certainly they were chastised. The Apostle and Prophet of God said unto them, Behold the Camel of God, suffer it to drink ; they derided him, and slew that Camel. God severely punished them, he spared not his Chastisement against them.

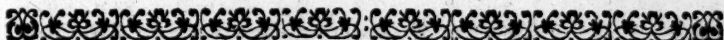


C H A P. XCII.

The Chapter of Night, containing Twenty Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the Obscurity of Night, by the Brightness of Day, by the Creation of Man and Woman, That your Actions are very different. He that shall yield to God the Obedience that is due to him, and believeth in his Unity, shall go into Paradise ; and whosoever shall not praise his Divine Majesty, and will not be converted, shall go into Hell, his Riches shall not save him, and he shall be cast headlong into eternal Flames. It is we that guide the People, we dispose the beginning and end of every thing : I preach to you the Torments of Hell, none shall enter there, but the Wretches that have blasphemed, and departed far from the way of Salvation. He that hath the Fear of God before his eyes, and giveth Alms, shall be delivered from the Fire of Hell, every one shall be recompensed for what he hath done for the love of God ; he shall be satisfied and contented.





C H A P. XCIII.

The Chapter of the Sun-rising, containing Ten Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the Brightness of the Rising of the Sun, and by the Darkeness of Night, That thy * Lord hath not forsaken thee. He doth not hate thee, his delay shall be to thee advantage, and in the end thou shalt be content. Did he not well lodge thee, when thou wert an Orphan? Did he not well guide thee, when thou wert seduced? Did not he enrich thee, when thou wert poor? Do no injury to Orphans, devour not the Poor, and recount the Graces that God hath conferred on thee.

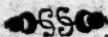


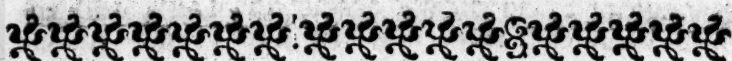
C H A P. XCIV.

The Chapter of Joy, containing Eight Verses, written at Mecca.

IN the Name of God, gracious and merciful. Have not I rejoiced thine Heart? Have not we delivered thee from the Burden that was heavy on thy Shoulders? We have raised thy Name and Reputation, Affliction is followed of Content; when thou shalt have finished thy Prayers, labour, and love thy Lord.

* Mahomet complains to the Angel Gabriel, because he so long had refrained to visit him.





C H A P. XCV.

The Chapter of the Fig, containing Eight Verses, written at Mecca.

IN the Name of God, gracious and merciful. I swear by the Figs and Olives, by Mount Sinai, and by the Safety and Freedom that is in this City [of Mecca] that we created Man with proportion, afterwards we rendered him contemptible, except the true Believers that do good Works; they shall receive an infinite Reward. After this, (O wicked Man) what maketh thee to blaspheme against the Faith? Is not God the Judge of Judges?



C H A P. XCVI.

The Chapter of Blood congealed, containing Seventeen Verses, written at Mecca.

Bedaoi and Gelaldin call this the Chapter of Reading.

IN the Name of God, gracious and merciful. Read the *Alcoran*, and begin thro the Name of God, who created all, who made Man of a little congealed Blood. Read the *Alcoran*, and exalt the Glory of thy Lord, who hath instructed Man in the Scriptures, who taught him what he knew not; nevertheless, he is in a great Error, he will not consider that he shall return before God. Hast thou considered him that would have hindered one of the Servants of God to make his Prayers? Hast thou understood if he were in the way of Salvation? Hast thou seen if he blasphemed? If he hath abandoned the Faith, knoweth he not that God forsaketh him? If he desist not, he shall be dragged by the Hair into the Fire.

of

of Hell, with the Wicked ; he shall quit the place where they assemble, to dispute against the Faith, and the Devils shall cast them headlong into Flames eternal. Disobey not the Commandments of God, persevere in thy Prayers, worship God always; Obedience to his Commandments shall draw thee near to his Divine Majesty.



C H A P. XCVII.

The Chapter of Glory or Power, containing Five Verses, written at Mecca,

IN the Name of God, gracious and merciful. We sent the *Alcoran* in the Night of Glory and Power. I have not taught thee the Graces of this Night of Glory and Virtue. The Prayers and good Works that are done that Night, have more of merit and efficacy, than those that have been performed in a thousand Months. The Angels descended that Night to the Earth, thorough the permission of their Lord, and salute the true Believers until the Dawning of the Day.



C H A P. XCVIII.

The Chapter of Instruction, containing Eight Verses, written at Medina,

IN the Name of God, gracious and merciful. They that understand the Scripture, and believe in many Gods, will not relinquish their Idolatry, until they have heard the Instruction of the Prophet of God; he shall read unto them a Book clean and pure, wherein are written the Precepts of the right Way. They that know the Scripture, are not divided, until they have learned this Instruction. It commandeth to worship one only God,

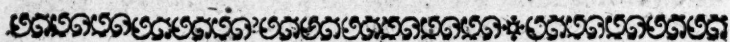
God, to make their Prayers at the time appointed, and to pay Tithes; this is the right way. The Unbelievers that know the Scriptures, and adore many Gods, shall remain eternally in the Fire of Hell, and shall be most miserable. They that believe in one God, and perform good Works, shall be most happy, they shall be recompensed of their Lord in the Garden of *Eden*, wherein flow many Rivers, where they shall dwell eternally. God shall be satisfied with their Obedience, and shall give them his Blessing prepared for them that fear him.



C H A P. XCIX.

The Chapter of the Earthquake, containing Eight Verses, written at Medina.

IN the Name of God, gracious and merciful. When the Earth shall tremble, and shall cast Bodies out of their Sepulchres, Man shall demand what it will do; they shall tell him News, to wit, that God hath commanded it to do so. That day shall Men come out of Sepulchres from divers places, and shall see the Good and the Evil that they have done; he that hath committed Evil, of the weight of an Atom, shall be chastised; and he that shall have done Good, of the weight of an Atom, shall be rewarded.



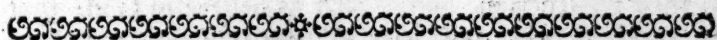
C H A P. C.

The Chapter of Horses, containing Eleven Verses, written at Mecca and Medina.

Some Arabians have called this, The Chapter of Return, or of them that return.

IN the Name of God, gracious and merciful. I swear by the Horses, and the Noise that they make with their Feet, when they return to War, and by the Fire which they

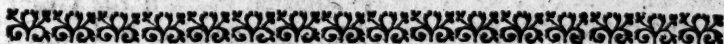
they make to arise, when they strike their Feet against Stones, that run lightly thro jealousy, and raise the Dust in the midst of Enemies, That Man is ingrateful for the Graces of his Lord, he himself is witness of his Ingratitude, and too much affecteth the Riches of the Earth: knoweth he not that God will make all the World to revive? That he will bring to light whatsoever is most secret in the Hearts of Men, and that he knoweth all that they have done?



C H A P. CI.

The Chapter of Affliction, containing Eleven Verses, written at Mecca.

IN the Name of God, gracious and merciful. When the extreme Affliction shall appear, (I will not tell thee in what time this shall be) then shall all Men be assembled, stretched out like Quilts, and the Mountains shall be like carded Wool. Such whose Ballance shall be weighty with good Works, shall go into Paradise; and they whose Ballance shall be light of good Works, shall go into Hell, they shall go into a Fire so hot, that I am not able to express the Heat.

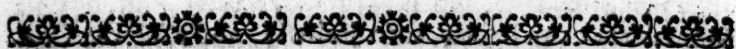


C H A P. CII.

The Chapter of Abundance, containing Eight Verses, written at Mecca.

IN the Name of God, gracious and merciful. Certainly all your Care, even to the Grave, is in the Abundance of your Wealth; but ye shall hereafter learn, ye shall hereafter learn the Truth. If ye had knowledge, ye would meditate on the Torments of Hell: you shall see one day, that they are indubitable; then shall ye ask, where is Paradise?

C H A P.



C H A P. CIII.

The Chapter of the Evening.

*It is an
Hour ap-
pointed to
the Maho-
metans to
pray.*

IN the Name of God, gracious and merciful. I swear by the Hour of the Evening, That Men are inclined to their Destruction, except such as believe in God, that do good Works, and have in esteem Truth and Perseverance.



C H A P. CIV.

The Chapter of Persecution, containing Seven Verses, written at Mecca.

IN the Name of God, gracious and merciful. Misery is upon him that persecuteth his Neighbour; Persecution hath its Counter-Persecution. He that heapeth up Treasures, and is busied to count them, thinketh they will make him immortal; but they shall precipitate him into his Misery. I will not tell thee into what Misery, but the Fire of Hell is always kindled to burn the Heart of the Wicked; they shall be overwhelmed in Flames, and bound to great Pillars.



C H A P. CV.

The Chapter of Elephants, containing Five Verses, written at Mecca.

IN the Name of God, gracious and merciful. Considerest thou not how thy Lord entreated them that came mounted upon Elephants, to ruin the Temple of Mecca?

Mecca? Was not their Conspiracy their own Destruction? God sent against them flying Troops, that threw upon them Stones, whereon were imprinted their Names; he made them like to Corn sown in Fields, devoured by Beasts.



C H A P. CVI.

The Chapter of Coreis, containing Four Verses, written at Mecca.

IN the Name of God, gracious and merciful. *Coreis* had no Humanity for them; the People come every Winter, and every Summer, to worship the God of the Temple of *Mecca*, which nourisheth and delivereth them from Famine and Fear.



C H A P. CVII.

The Chapter of the Law, containing Seven Verses, written at Mecca.

IN the Name of God, gracious and merciful. Sawest thou him that blasphemed against the Law? He it is that devoureth the Substance of Orphans, and the Bread of the Poor. Misery is upon them that are not attentive to their Prayers, that are Hypocrites, and hinder Men to do well.

ROSS

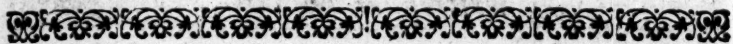
C H A P.



C H A P. CVIII.

The Chapter of Affluence, containing Three Verses, written at Mecca.

IN the Name of God gracious and merciful. We have given thee a great Affluence of our Graces. Pray to thy Lord, lift up thine hands; he that hateth thee, shall be accursed.



C H A P. CIX.

The Chapter of Infidels, containing Six Verses, written at Mecca.

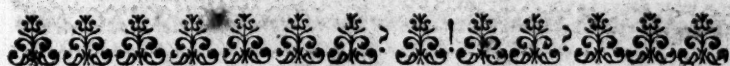
IN the Name of God gracious and merciful. Oh Infidels, Idolaters! I worship not what ye worship, and ye worship not what I worship; I will not worship that which ye worship, and ye will not worship that which I worship; you observe your Law, and I mine.



C H A P. CX.

The Chapter of Protection, containing Four Verses, written at Mecca.

IN the Name of God, gracious and merciful. A great number of People embrace the Law of God, when he protecteth the true Believers, and giveth them Victory. Exalt his Glory, and implore Pardon of him, he is most merciful.



C H A P. CXI.

The Chapter of the Cord of Palm, containing Eleven Verses, written at Mecca.

Gelaldin intitlesh this, *The Chapter of Loss.*

IN the Name of God, gracious and merciful. * *Ablheb* lost his Hand; God chastised him, his Riches shall not save him, he shall burn in eternal Flames, with his Wife that carrieth Wood upon her Neck, bound with a Cord of Palm.

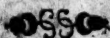


C H A P. CXII.

The Chapter of Salvation, containing Four Verses, written at Mecca.

IN the Name of God, gracious and merciful. Say unto Unbelievers, God is eternal, he neither begetteth, nor is begotten, and hath no Companion.

* *The Wife of Ablheb did cast Stones in Mahomet's Way, in contempt. See Bedaoi.*

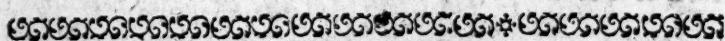




C H A P. CXIII.

The Chapter of Separation, containing Five Verses, written at Mecca.

IN the Name of God, gracious and merciful. Say unto them, God, who hath separated Light from Darkness, shall defend me from all the Evils that he hath created, from Danger, Darkness, from them that blow against the Knot of the String, from Sorcerers, and the Envious.



C H A P. CXIV.

The Chapter of the People, containing Six Verses, written at Mecca.

IN the Name of God, gracious and merciful. Say unto them, I will beware of the Temptations of the Devil, and the Malice of the People, through the assistance of the Lord and King of the People.

The End of the Alcoran.



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